

SOME 4986
A C C O U N T

OF THE
LIFE AND GOSPEL LABOURS,
O F

WILLIAM RECKITT,
Late of LINCOLNSHIRE in GREAT-BRITAIN

A L S O,

M E M O I R S

OF THE
LIFE, RELIGIOUS EXPERIENCES,
A N D

GOSPEL LABOURS,

O F
J A M E S G O U G H,
LATE OF DUBLIN, DECEASED.

P H I L A D E L P H I A :

PRINTED AND SOLD BY JOSEPH CRUKSHANK,
IN MARKET-STREET, BETWEEN SECOND
AND THIRD-STREETS. 1783.

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SOME
ACCOUNT
OF THE
LIFE
AND
GOSPEL LABOURS
OF
WILLIAM RECKITT.

LONDON, PRINTED:
PHILADELPHIA: RE-PRINTED
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STREET, BETWEEN SECOND AND
THIRD STREETS. 1783.



A TESTIMONY from our Monthly Meeting at Wainfleet, in the County of Lincoln, concerning our deceased Friend WILLIAM RECKITT.

Wm Brown

THIS our worthy friend was born in the year 1706, within the compass of Gainsborough monthly meeting, of parents professing truth, who died when he was young. His friends put him apprentice to a weaver belonging to the same monthly meeting, with whom we believe he served his time faithfully, and then came to live near Partney Mills, within the compass of our monthly meeting. After some time, about the year 1742, it pleased the Lord to call him into the work of the ministry: his appearance from the first was in the life and wisdom of Truth, which nearly united him to his friends. Soon after he removed to Wainfleet particular meeting; and some time after he visited friends in the

August 21th

Wm Brown

1792

the West of England, and Wales, &c. and at different times many other countries; also Ireland once with our friend Samuel Stott. He was twice in America the first time he set forward in the year 1756, and, it being in the time of war, was taken prisoner into France, and confined about six months, which he bore with Christian fortitude (— some of us have heard him say) and got well home to his family in the beginning of the year 1757, where he staid about four weeks, and then again set forward for his intended visit. He afterwards found a weighty concern to visit his friends in some part of America again; all which visits, by sundry accounts received, were much to friends satisfaction, as well as his own: and indeed it may be truly said, he was deep in the ministry, and powerful in prayer, his testimony sound, and edifying, which rendered him very near, and valuable to many. He was grave in conversation, yet innocently cheerful amongst his friends; an affectionate husband, and a tender parent. We think it needless to enlarge concerning him, as he was well known to many friends; only we may, with sincerity of heart, say, his removal is much regretted in general. In
the

the latter end of 1768, he had drawings in his mind to visit London, and parts adjacent; in which he told some of his near friends, he thought it might be the last time.

He returned home in the first month, in the year 1769, but poorly in health, and continued so; but mostly attended his own meeting, where he had several weighty testimonies (which had more than usual influence over the hearers, leaving lasting impressions on their minds) as well as at times in private conversation, wherein he signified he was willing to leave all these transitory and fading enjoyments, whenever it might please the Lord to call him from works to rewards.

His illness was very short; he was taken with a fit of the ague the day before his departure, and next morning, about four o'clock, exchanged this life, we make no doubt, for a better, the sixth of the fourth month 1769, and was buried the 9th of the same in friends burying ground at Wainfleet, after a solemn meeting, where a living testimony was borne to the truth, and to the satisfaction of many present.

Signed in and on behalf of the said meeting, held the 16th of the third month 1770, by

John Robbins,
John Copeland,
Thomas Reckitt,
David Hopkins,
Jonathan Nainby,
George Kitching,
Pearson Smith,
John Pearson,
Joseph Burton,
John Wright, jun.

The foregoing testimony concerning our dear friend William Reckitt, deceased, was read and approved in our quarterly meeting held at Lincoln the fourth of the fourth month 1770, and signed in and on behalf thereof, by,

I NO 61

JOHN MASSEY, jun. Clerk.

INTRO.

James H. Burdett
Wentworth 1839

INTRODUCTION.

OUR late worthy friend WILLIAM RECKITT, whose journal follows, was one whom the Lord was pleased to prepare for his service; and having in a good degree experienced the work of righteousness to be peace, he was engaged, under the influence of divine love, to call to others to come, taste, and see that the Lord is good.

His life and conversation were innocent, and consistent with his profession, and, in the exercise of his ministry, he was attended with that love which seeks the good of all.

As the following journal commences only with his voyage to America, a short account of him, of the work of truth on his mind, and of his services before he embarked for America, seems not improper.

Ho

He was born at Lea, near Gainsborough, in Lincolnshire, about the year 1706, of parents professing truth; his mother died when he was young, and his father being through infirmities rendered incapable of supporting his children, he was bound by friends at nine years of age, until he arrived at twenty-one, as an apprentice to a weaver; which proved a laborious servitude, his master being in low circumstances. In the course of his service his master let him out to harvest work, in which employment his industry gained him the confidence of the farmer that employed him, who thought it unnecessary to look after him, saying, "William was a faithful servant;" as he was to his master to the end of his apprenticeship. During which time he was reached by a divine visitation, through the ministry of a friend on a religious visit, whose testimony (as he has been heard to relate) clearly answered the witness of truth in his own heart, and fully confirmed him, that the principles of friends were consonant with the Holy Scriptures; and he then thought there would be none so void of understanding, as not to be convinced by the same powerful declaration of the true Christian faith. It left a lasting impression on his mind; an hunger and thirst.

thirst after righteousness were begotten in his soul; and by a diligent attention to the dictates thereof, he experienced preservation from the many temptations, which unguarded youth are exposed to. About the eighteenth year of his age, the death of an only sister, a virtuous young woman, who had been particularly kind to him, nearly affected him; and an only brother, by giving way to the vanities of the world, was drawn aside, and left the society. These events impressed his mind with deep sorrow and humiliation; but feeling the preserving hand of divine goodness manifested for his support, he was engaged to live near thereto, by which he was mercifully preserved.

Soon after the expiration of his apprenticeship, he removed into the compass of Wainfleet monthly meeting in Lincolnshire, where he followed the business of a weaver, and increased in the esteem of his friends; being a man who laboured to be in reality what he professed. In the year 1731, he entered into the marriage state with Ellin Maw, a sober and virtuous young woman, who was an affectionate wife to him, and tender mother to their children: he survived her, she
dying

dying during his absence on his second visit to America.

About the thirty-sixth year of his age, he first appeared in the ministry to the satisfaction of friends, and laboured diligently in his own and some neighbouring meetings for the advancement of truth; and after some time, in company with Robert Kinsley, he visited the churches in Essex; and about the latter end of 1745, in company with the same friend, also visited the city of London; and his service in this visit is still remembered by some with brotherly regard and affection.

In 1746, he visited the West of England, and part of Wales; and in 1752, in company with Samuel Stott of Edmundsbury, he visited Ireland, to his own and friends comfort and satisfaction, and returned home with peace of mind. In 1756, he visited Yorkshire; soon after which, in the course of his religious labours, he found himself engaged to visit the churches in the American plantations, the ensuing account whereof will best inform the reader of his progress therein.

It is not intended to magnify the creature, by any thing which may be said
con-

concerning this our deceased friend; but to shew the reader, that such as believe in, and live near to, the divine principle of truth in their own hearts, convey an evidence to the minds of those who behold them: for he being taken in his passage by a privateer (England being then at war with France) and carried into Morlaix, was there detained in a painful state of captivity, yet was preserved in great quietness and resignation, to the admiration of some of the French inhabitants; one of whom, in a letter to a person residing in London, mentioned his inoffensive lamb-like behaviour, in terms of great respect, and when he was removed to Carhaix, recommended him to a person of account, a member of the parliament of Brittany, who likewise testified his regard to him. The kindness he received from these persons moderated his captivity, though he had many exercises there, which often brought him very low; yet, he found support and preservation, as he acknowledged in his letters, in one of which, after having noted how he had been helped, and expressing his care for his future preservation, he says: “ My
 “ fears have all been concerning myself,
 “ for surely I never saw more of my own
 “ weakness, it hath indeed been a search-
 “ ing

“ ing time to me; and yet it springs in
 “ my heart to say, If the Lord hath any
 “ delight in me, he will bring me safe
 “ through all; he knows the integrity of
 “ my heart: I did not set out in a for-
 “ ward spirit, but in his counsel, and in
 “ it at this time I stand; he knows best
 “ what will be most for his own honour.
 “ And as to what will become of this
 “ earthly tabernacle, it seems to be the
 “ least of my care, so that I may finish
 “ my course with joy.”

After being detained about five months,
 he was released through the kindness of
 a person in England, who; having receiv-
 ed very favourable impressions of him
 through the French merchant before
 mentioned, recommended him to the
 secretary of the sick and wounded office
 (they having the care of such as were
 prisoners,) and after a short stay at home,
 finding the engagement remain, he re-
 turned to London, attended the yearly
 meeting, and, with the concurrence of
 friends, proceeded on his voyage, of
 which the following is his own relation.

I NO 61

SOME

S O M E
A C C O U N T
O F T H E
L I F E A N D T R A V E L S
O F
W I L L I A M R E C K I T T.

*Some ACCOUNT of what befel me in my
first VOYAGE towards AMERICA.*

HA V I N G parted with several friends who accompanied me to Gravesend, the fifteenth of the tenth month 1756, I went on board the ship Lydia, Joseph Riddell master. We had three passengers besides myself, who seemed to be very sober men, and carried themselves very loving to me, as likewise did all our common men; though I often reproved them for swearing, and their
B bad

bad language to one another. The 20th we came into the Downs, but the wind not being fair, we lay there till the 22d, when the wind coming more favourable, we weighed anchor.

It may not be amiss to mention the great exercise and weight that rested upon my spirit while we lay here, I then not seeing the cause of it. When I looked forward, I could see little further than the Land's End, and I cried in my mind that we might be carried, or driven to Ireland; for then I thought I should get safe to my journey's end: but not seeing it would be so then, I only desired we might put into Plymouth, which I mentioned to the captain, and he told me, he thought he would. But the wind coming fair, and a strong gale, he was willing to make the best of it. We outfailed two ships which came from the Downs with us, one a privateer called the St. Olive, from London; the other a Guineaman. The 24th, about ten in the morning, we came abreast of Plymouth, with a very fine wind. In the evening, as I sat in the cabin, something opened in my mind concerning my own preservation, which I thought somewhat strange; but soon saw a cause for it. For about eight o'clock next morning,
the

the mate came down and told his master, there was a French snow just astern of us, which, to our sorrow, was too true, for she was then within reach of us with her guns. I thought it was a great neglect of our master, and the sailors, that they did not keep a strict look-out; for they acknowledged, if they had but had a few hours more, they should not have been taken. But then it was too late, they could not get their sails all properly bent, as they would have done, if due precaution had been taken. The shot coming over us, I was afraid for our men.

During the little time we were chased, the chief care our captain seemed to take, was to save what he had, so he kept pretty much in the cabin, till his men called very earnestly for him to come upon deck. Then he ordered them to strike, and in a little time the Frenchmen came and boarded us with great fury. I was in the cabin, and stood still, some of them looking at me very sour and fierce, but like so many hungry animals, they fell to hunting and searching for what they could find, till they durst not stay much longer. One of them coming to me, in a sawing manner, said, Sir, I desire you would give me your money, and watch, and I will give you them again. I told him I had

had not much, and did not chuse to part with it. But he growing very earnest to have it, I turned myself about, and took three guineas out of my purse, two of which I carried on shore, and gave him the remainder. He looked at it, and seemed not satisfied; but the officers being in haste to get us all into the boat, I was had upon deck. When I looked at the sea, I thought it seemed as though I should not escape with my life; therefore resolved to stay on board our vessel, if I might, and went down again into the cabin; but in a little time was fetched out, and commanded to get into the boat. The fear of death was then taken away, and I was resolved to do the best I could to get in. One of our sailors handed me a rope, but it was so short, I was forced to let go, not knowing whether I should fall into the sea, or boat; for the sea ran very high, and two of our men were lost during the short time I had been below. They were getting into the boat when I was seized with fear, and I saw it was not groundless; for had I then proceeded to get in, I should in all probability have been drowned. For as soon as I had turned my back to go down into the cabin, the gunwale of the ship took the boat side, and had like to have sunk her

her, and the two poor men were cast out, the loss of whom sorrowfully affected my mind; and the imminent danger I had been in, with a sense of the Lord's goodness and mercy in preserving me at that time, brought me very low, in humble thankfulness for so great a deliverance, looking upon it as a mark of his tender care and fatherly regard for so poor a creature as I am.

When we came up to the French ship, our men assisted me in getting on board, and led me through a crowd of such creatures, as I thought were more like brutes than men; but they offered me no violence. When I came into the cabin, I was placed behind a large chest of arms, which was their table; where I sat for several hours, very still, and laboured to get to such a right and true composure of mind, that I might be enabled to undergo, with patience, what was then befallen me.

The hurry about the booty being pretty much over, towards night they came to settle in the cabin; and seeing me take little notice of what they either said or did, they looked earnestly at me, and asked our captain who I was. He told them I was a Quaker minister, and intended for Pennsylvania. They made

many fine speeches, and told me, I was welcome to any thing they had, and would have me call for what I wanted. When meat came to table, they invited me to eat; but I told them I was not for eating, my appetite being quite gone. When they thought it was time for us to go to bed, I was had down into the hold, which was so close, and the hammocks hung so near to one another, I was forced to creep on my hands and knees, till I came to that I was to lodge in. The young man that conducted me was one of the officers, and I understood he put me in his own hammock. As he was making it fit, I thought he seemed to do it with a very good will; but the place being strait, and I ying in all my clothes, made it hard work for me to get in. However, he staid and helped me what he could, till I was settled in my new lodging. A few hours after I had plenty of company. As they crept under me they lifted me up, and when they were all placed in their respective lodgings, I perceived some lay upon the boards under me. However, the closeness of the place, and the disagreeable smell, with a fear which then seized my mind, that these creatures would do me some mischief, had like to have quite overset me, so that I

was

was nigh fainting away, and ready to query, whether I should live till morning. In this great strait the Lord appeared for my help. I sensibly felt strength administered, and it arose in my mind, that those I was afraid of would not hurt me. I believed it was the truth, and in a little time, being much wearied, I fell into a sound sleep till morning. When I came upon deck, our poor men came to me, and complained of their hard lodgings, and what was worse, the thoughts of a close imprisonment when they should come on shore. It made me sorrowful to hear their complaints, for they had heard the prisoners fared very poorly. I spake as comfortably as I could, and exhorted them to live in the fear of the Lord. This day we came up with a vessel bound for Plymouth, taken from the French by one of our ships of war. The French soon brought her too, boarded her, and brought all the men to us but one. The two officers were had into the cabin where we were. The captain being a man of very strong passions, to be taken prisoner was almost more than he could bear: When they were sat down, I saw he was almost overcome with grief, which I a little wondered at. After some time I went and sat by him, and said I would
not

not have him too much cast down; trouble and disappointment happened to all men, and this was what such men as he might reasonably expect. He said nothing as I remember, but soon went out, and after a while came again with a Frenchman along with him, who could speak English, and pretended great friendship to me, and requested that I would go along with him and the captain into a private place, for he was desirous to have some discourse with me. It did not seem to suit my inclination, but through their much importuning me, I went. When we were settled, the Englishman told me, he had been attended with misfortunes even from his childhood, and thought he had been in a fair way of making his fortune, but he had met with this disappointment, which was like to be a great loss to him. He then began to talk about religion, and expressed a great desire in his heart to live in the fear of the Lord. He spoke highly of the ceremonies used amongst them, mentioning baptism with water, and bread and wine, which they call the sacrament. I told him we were not in the practice of using them, believing such ceremonies not to be essential to salvation. He said I was a strange man, but finding myself not at all

all disposed to have any farther discourse at that time, I desired to withdraw.

I was much favoured with stillness, and a sweet composure of mind, which to my great comfort, I found did strengthen and fortify me against the assaults of the enemy, which I met with both inwardly and outwardly. When I looked at my present situation, and what was likely to be the consequence, fearing I might be a stumbling-block in the way of many, and bring dishonour to Truth, I was much cast down, and did often cry, " Lord, " if I had been worthy, thou wouldst " have preserved me out of the hands of " such unreasonable men." But the good Shepherd of Israel did cast his mantle of love over me, and stilled my crying, so that I was in a good degree made willing to submit to what he should see meet to suffer to come upon me. Whilst I was here, fervent and strong desires were in my heart for those I had left behind me, in many places, that they might be preserved in the fear of the Lord. As to outward food, I eat very little several days. Many said, I should be sick, and often intreated me to eat; but I did not eat much, till I found I could take it both with freedom of mind, and a good appetite, which had been quite gone.

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The Frenchmen, as I frequently walked upon deck amongst them, were become milder, and never offered to do me any harm, except one at the first, and he was prevented from hurting me. I also sat, and walked often upon quarter-deck, the officers all looking on me with a pleasant countenance, except the captain, who, I suppose, took offence at my not conforming to them when they went to prayers, which was twice a day,

One evening, as we were sitting in the cabin, a young Frenchman asked the man of war's captain before mentioned (pointing at me) concerning our principles. He told him, we were a strange people; we both disowned baptism and the Lord's supper. The Frenchman looked at me with disdain, and then began to speak much in behalf of both, laying great stress, especially upon the latter; for he seemed a very zealous young man for their way. Then both joining, they came to a conclusion, that those who were not in the practice of them, could not be saved. Their discourse was in Latin, and though I am not a Latin scholar, I understood so much, that I gathered the purport of their discourse. When they had done, I told the captain he had done very wrong, in mis-

repre-

representing the people called Quakers to that man. He asked in what? I told him, I understood he had been telling him we disowned baptism, and the supper. He said, he understood by me, that we did not own the sacraments. I told him, there was no such word made use of in scripture, that I knew of; but baptism and the supper were, and we owned and believed both to be essential to salvation. My mind was then opened concerning baptism, in the several passages of scripture, which strengthen and confirm it, that the baptism, which is saving, must needs be spiritual; and if so, then no need of water: for the apostle saith, "One Lord, one faith, one baptism," Eph. iv. 5. and that themselves owned water to be but an outward and visible sign of an inward and spiritual grace. I was led on, till I came to that last supper or passover, which our Lord did partake of with his disciples; and told them what our Lord then said to his disciples, was, "As often as ye do this, do it in remembrance of me, to shew forth my death until I come." This was no commandment to perpetuate that outward supper, or passover; that being a Jewish ordinance, which he then had nigh finished, when he nailed the handwriting

writing of ordinances to his cross. But I told them, they might see in the Revelations of John, what he said concerning his coming, where he saith, " Behold I
 " stand at the door, and knock; and if
 " any man hear my voice, and open the
 " door, I will come in to him, and sup
 " with him, and he with me." Rev. iii.

20. It is this supper and coming we own, and in our measure partake of; for this was the communion of the saints. Several texts of scripture opening in my mind to confirm that baptism and supper, which are saving, to be spiritual; and as bodily exercise profiteth little, so that which is only outward and elementary, could not profit the soul. They heard me very patiently, and did not make any objections. Being pretty easy, I left them to have their discourse to themselves, that the officer might have opportunity to inform the man what I had said.

Now our confinement at sea was nigh over, but as we came nigh in with the shore, we were chased by an English man of war, who came fast up with us, and gave our men great expectations of being released; and indeed the Frenchmen expected no other than to be taken. Every man prepared himself for removing, and was in great fear; but we were so near
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the rocks, the man of war durst follow us no farther, only gave us one shot, which came over us, and then sheered off. The great expectation our men were in of being retaken being disappointed, made them more sorrowful than before; but it did not much affect me, for I was now more reconciled in my mind, to bear with patience what the Lord should see meet to try me with. I had strongly desired before not to go to France, but in a few hours we came into a small harbour, with a fort at the entrance, and in it one ship of war. We did not land till next morning. This night I met with something that was very unpleasant to me, for the captain going on shore, and the men thinking all secure, when night came on, most of them went to rest; but the man of war's captain, and some of his men, as it afterwards appeared, had consulted about cutting the vessel out of the harbour. We had more liberty given this night than we had before. The two man of war's men, our captain, and myself, were ordered to lie in the cabin. Riddel had lain in it before, but now he was to lie in the captain's hammock, being a favourite, and I in his bed; but he not accepting of it, I got in. This I perceived gave great offence, therefore, to

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prevent

prevent further trouble, I soon quitted it, and sat me down by the man of war's captain, who had got to writing.

I had by this time contracted such an intimacy with him, that I could make bold to see what he was writing, without giving him any offence; and when I came to see what he was writing, and found it was only to spend time, it gave me some uneasiness, for it then began to be late. I did not suddenly say any thing to him, but took notice of his motions and looks, and saw his countenance was very much discomposed. All began now to be very still. None were up in the cabin but him and myself, and the young Frenchman before-mentioned, who kept guard, and he had no weapon in his hand. I asked the captain if he was not for bed. He said, he could not go to bed. I then told him, I would not have him think of making any attempts to take the vessel out of the harbour. He said, he should make no difficulty of it, if he had any body to stand by him. I signified, I thought it could not be done without much blood-shedding, if at all; and I should be very sorry to see any thing of that kind, though my liberty was as dear to me as any of theirs. He said, I need not be afraid; no body would hurt me.

I told

I told him, that was more than he knew; for as I had been with them all the evening, they would think I had a hand in the plot, and so I might lose my life undeservedly.

I laid before him all the difficulties I was capable of, as that of lying under the fort, and their man of war a little distance off, with a very rocky harbour to get out of; all which seemed to have but little effect on him. So I thought it was best to consult my own safety; for if there was a skirmish, I should, if I staid there, be in the midst of it. So I went down to my old lodgings; but could find no rest for my body, my mind being very uneasy. I therefore crept out again, all being still in the ship, and but few upon deck. I went into the cabin, where I found them as I left them; but having a little more courage than before, I told the captain I was resolved to hinder any disturbance, if I could; adding he surely was not in his right senses to think of any such thing, as his men, I supposed, knew nothing of it. He said I was mistaken, for he had told one or two of them in the evening, and they would acquaint all the rest, and he could have them all up in a few minutes.

It was now about midnight, and his men, I suppose, thinking it high time to get to work, came upon deck without calling, and seemed to be in high spirits, for they talked cheerfully, and, I thought, gave several signals to their master, that they were ready. I was in a great strait how to act, but thought it would be best to endeavour to keep peace if I could, having said as much as was necessary. I therefore sat me down close by him, with an intent to lay hold of him if he offered to take up a weapon, which was very nigh at hand. Great strugglings were in his mind, as he himself afterwards confessed. He often was just upon the point; but the Lord, in his great mercy, did interpose, and my mind began to be calm and still, and all fear was taken away. I then looking at him, saw his countenance became more composed and solid. I asked him if he would not go to bed. He threw down his pen, and said he would. The young Frenchman sat by all this time, but perceived nothing of their design.

The night was pretty far spent, and the men, who had walked the deck a considerable time, thinking nothing would be done, went down to their beds; and when I had seen the master settled in his, I lay me down upon a bulk head of the ship,

ship, which was so narrow, I could only lie upon my side: there being nothing better in the cabin that I could find. But my mind being easy, after the pain it had been in, I fell asleep. It was a very cold night, and the partition of our cabin was but canvass. When I awaked I was stiff, but I did not take cold. The Lord was pleased to preserve me, though I often said in my mind, I did not think myself worthy, and more especially because he had suffered this great exercise to come upon me; which, I several times was made sensible, would have been a light matter with him to have hindered, if he had seen meet. I often cried to him in the secret of my heart, that if there was any iniquity lodging in me, he would be pleased to take it away; and, if this my going was not consistent with his will, that he would be pleased to shew me how, and wherein I had missed my way; that I might not bring a reproach upon the Truth, and a trouble and exercise upon his people. It was not long we had to stay amongst this sort of company, for by that time the sun was up, the captain, with several more such as himself, came aboard; also two of their friars in their odd sort of dress; I suppose to see what they could get in the scramble.

When breakfast was over, as several of us were to be searched before they took their leave of us, those appointed to do that business staid in the cabin. The captain and several others went out, and I amongst the rest, but was soon called in again, for they searched me one of the first. When I came in, they told me, they wanted my money. I said not much to them, but thought if they had it they should take it from me; so they began to search me, and took what they could find (which was but one guinea in money) and all other things they found about me of any value; but my wearing clothes they gave me again. When they had searched me as long as they thought fit, they let me go, but they were not contented, for they had got it into their minds that I had a considerable sum of money, and a gold watch; therefore I was no sooner gone out, but they ordered me in again, and I was searched in every part where they thought any money could be concealed. I was so grieved with them, I could not hold my peace, but said, they pretended to be gentlemen, and men of honour, but now they did not appear to be such; for it was good works which made men truly honourable; and as to what they could do to me, I said, I was not

not afraid of. Indeed, all fear was taken away from me: I did not seem afraid of my life, but whether I did well in telling them so, I afterwards queried; for I thought that courage was only given me for my own support, and not to lavish away at that rate. However, I came off pretty well, for they let me put on and carry away as many clothes as served to keep me warm.

We were on board eleven days, and then were landed near a town called Roscone. When we came to it, many people were gathered to see us, amongst whom was a mixture of black coats: two of them came to me, and one taking hold of my sleeve, asked me, as I supposed, what religion I was of, and whether I could speak Latin. I told them, as I was a prisoner, they had no business with me, and I did not incline to have any discourse with them; therefore desired they would not ask me any more questions. They turned off, saying, He is for no controversy. If I had been asked an honest question concerning the hope that is in me, I believe I should have had an answer according to Truth; but pearls ought not to be cast before swine.

As soon as I had got quit of the two priests,

priests, there came a man to me, who seemed to be of some considerable account in the world, and said, he was sorry to see me there; but it was the fortune of war. He wished me safe in England again. He went to one of his acquaintance who lived in the town, and after some discourse, he came and invited me and Riddel, with the other two, to his house, and set before us such as they had, and desired us to eat and drink. There was also a woman in the house, much concerned about our having to walk to Morlaix that night, which was twelve miles, and sent to hire horses, but none were to be had. She therefore gave strict charge to the soldiers that conducted us, to hire horses at the next place, and she would pay the charge. I wish many may follow her example in being kind to strangers; for what she did I thought was of great service to me. The soldiers hired horses for four of us when we came to the next town, which was four miles. This town was pretty large, and there were many spectators. That they might have a full view of us, the soldiers had us into a convenient place, and stood round us at a little distance. The people gathered so thick, they could scarce stand one by another; and in this posture they kept

kept us about half an hour. Then they had us to an inn, where we were put into a large chamber, and meat and drink were set before us. But before we were well sat down, several men and women of the upper rank came in; the rabble stayed mostly below.

Whilst we were at meat, some of them turned up my coat laps, and examined what my clothes were made of as well as they could, and commended them for being good. They seemed not to take so much notice of any as they did of me; often pointing at me, saying, I was a minister, a priest. Several gay women sat behind the table, where they had opportunity to look at me as much as they pleased. They were very light and airy, which I shewed some dislike to, and told them I had heard the French used good manners, and knew how to behave well; but it could not be said so of them, for it was not good manners to come into our room without leave, and when they were in, not to behave soberly and well. I soon perceived I had an interpreter, for some among them understood English, and informed the rest; upon which they left the room, and it was soon pretty clear. After them came in several young men, who both looked and behaved well.

I had

I had nothing in my mind against being free, and looking pleasantly on them; for this, when feasonable, hath a good effect.

The next place we came to of any account was Morlaix; it was night when we got in, and we were obliged to stand and sit in the street, till they got orders from the commissary what to do with us. I thought the time very long, more on account of our poor men than myself; for they had walked till they sweated, and some of them were ill. To sit in the street an hour or more, in a cold night, I thought was almost enough to give them their death. When orders came, they were to take us to prison; but a merchant, one Forney, who was agent of the prizes, met us in the street, and took Riddel, the two man of war's men, and myself, to a tavern, where we had what we pleased to call for, but not at the cheapest rate. Our landlord was an Irishman, and I perceived had a very good opinion of himself.

After we had supped, and he had informed himself what I was, he entertained us with a dish of as unfavoury discourse about religion as I thought I had ever heard, and what made it more irksome, he held it very long. He brought
a book,

a book, out of which he said he taught his children, and as he read, some of our people were so weak as to commend it, which made him more eager. I do not remember that I either answered any of his questions, or made any objections to what he said; but when he told me, he intended to bring some of my brethren to see me, meaning the priests, for he said they would like to have some discourse with me; I told him he need not bring any there upon my account, for I did not want any of their company: so that was put an end to, for they never came to me while I staid in Morlaix. Whilst I was here, the young man came to see me, who took care of me the first night I lodged aboard the privateer, and saluted me in a very friendly manner. This young man took more notice of me than any other all the time I was aboard, and when they were stripping and searching me, he stamped upon the deck, and shewed great resentment, as Riddel told me, and knowing he had not wronged me, could cheerfully come to see me; but the others, who had, did not care to see me, and though I often met them in the street, they endeavoured to shun me, and would not look me in the face if they could avoid it. I thought it was a brave thing

thing to have a conscience void of offence both towards God and men.

We were brought before one of their chief officers, called the commissary, to have our names entered, and such as could not find bail, must go to prison. This man and his wife took great offence at my hat being in its place, as likewise did the commissary at Roscone, who was an old man, and ill of the gout, upon his bed. But several capital people of the town being present, he was much displeased, because I did not give them that honour which was none of their due. When I had given in my name, I soon quitted the room. This commissary was a young man, and several were in the room with him. I had not asked any body to be bail for me, for I was easy, and the thoughts of the prison did not terrify me, though we had heard a very dismal account of it; however Forney, whom I mentioned before, after he had called Riddel aside, and asked him concerning me, ventured to be bail for me. I staid a little while in the room after our people were withdrawn, and looked at the great man as he sat in his chair, and thought his countenance was somewhat milder, and he spake pretty kindly to me when we parted. It was said, he was
very

very bitter against all the English, and had uttered many harsh expressions against them; but his glass was then almost run, for he lived but a little while after this.

Forney, who had passed his word for me, being agent, had my papers and letters, which I found he did not chuse to part with, except my certificate and letter of credit, and another paper or two, which he did not think worth while to keep. I perceived he was a selfish man, for after he understood my little money that I should want was not to come through his hands, he came to me, and with an unpleasant tone told me, he would not stand bound for me any longer. I said, I did not intend to give him any offence in employing another to do my business: viz. Charles Sermanson, a merchant, who was of great service to me afterwards, when I came to be acquainted with him. When he heard Forney would not be bound for me any longer, he said, he would be bound for me, as freely as he would for his own brother. So I was still kept out of prison. Whilst we were here we were examined at the admiralty office, where they asked many questions, and I thought, if I had been enough aware of them, I

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should

should have come better off than I did. Before they had us into the room where we were examined, they had something of the form of an oath. I told them I could not take it, being against our principles. After some discourse about it, they, not being willing to let me pass without examining, had me into their room, and asked me my name and place of abode, whether I was married, and what children; to which I answered. They asked what preparations were making in England for war? To which I answered, as I did not concern myself about such things, I should say nothing about them. He asked other questions about the manner of our being taken, and what was taken from me, and about our ship and cargo. Then after a pretty long pause, he said, now I have some close questions to ask you, but you must not be angry. I was silent, not knowing how I should come off. He then asked me, whether I was a minister? I said, I did not chuse to be put under that denomination. He said, what then? I told him, my business, when at home, was to look after and feed cattle, and such in our country were called graziers. He asked me what I was going to do in Pennsylvania? I said, to visit my friends.

Whether

Whether I knew any body there? I said I was acquainted with but a few. Whether I was sent by the Quakers? I told him, I was not; though I had their approbation therein. He then asked me, whether or no the Quakers would fight if they were attacked by an enemy? I said, it was not my business then to tell him whether they would or not; it was enough for me to answer for myself. Then said he, If you were smitten on one cheek, would not you turn the other? Or, if they took away your coat, would not you give them your cloke also? I said, it was so in Scripture, but I had not freedom at that time to answer those questions. He asked me no more questions at that time, that I remember.

About this time I suffered much in my spirit; the reason is best known to the Lord. I was heavy and sorrowful in my mind both night and day for some time, and much afraid, lest I should bring dishonour to Truth by my unfaithfulness, or some slip or other that I had made or might make, for want of care and watchfulness, in that strange land, separated from my brethren, and deprived of all outward help and comfort. But this to me was a profitable season, for I found the fear of the Lord, which was then in my heart, did preserve me
from

from evil, and falling into temptation. Though such company as I had was very unpleasant to me, and I thought myself unfit for conversation; yet, when by honest inquirers, I was asked questions concerning our faith and principles, I was helped, in the openings of Truth, to give them an answer concerning the hope that was in me: scriptures freely opening, and all things brought to my remembrance, sufficient to put to silence, and stop the mouths of gainfayers.

Whilst I staid in Morlaix, Charles Sermanfon (before mentioned) who often invited me to his house, one evening, as we were in discourse, asked me, why I went abroad in such troublesome times? I told him, I believed it to be my duty; for nothing else would have induced me to leave all that were near to me in this world, as wife and children, but a sense of duty to God, and obedience to what I believed he required of me; for as to outward gain or advantage, I had nothing of that in my view, for such as have freely received, must freely give.

Thus setting forth the nature, call, and qualification of the true ministry, I saw it had some reach upon him and his wife, who sat by, and desired that he would interpret to her what I said. When she understood I had left a wife and children behind

behind me, she said that could not be consistent with the will of God. I signified, she did not consider Christ saith, "He that loveth father or mother, wife or children, houses or lands, more than me, is not worthy of me." I took the liberty to reprove her husband, for taking the great and sacred name in vain, which I suppose made some alteration in his countenance. She then asked him what I said. When he told her, she said, I had done well, for that was his great weakness, and she hoped he would take notice of it. I said, by turning our minds to the light of Christ in our hearts, which reproveth for sin, as we came to yield obedience to it, we should be helped to overcome our weaknesses. She said I was a saint, and had overcome the temptations of the world. I said, what I am, it is by Grace. I have nothing to boast of, and by Grace I am saved out of many temptations of the world; yet was a man of like passions, and liable to many weaknesses, as they were; and was no longer safe than whilst I kept upon my watch. My mind was opened to point out to them the way of salvation, scripture being brought to confirm the sufficiency, work, and operation of the Grace of God, upon the hearts of the children

of men; with the saving help there is in it, as it is yielded obedience unto. It was a seasonable opportunity. Finding freedom, I let him see the certificate I had from my friends. When he had read it, he said, he liked it very well. I told him something of the good order we had amongst us, which he seemed to approve well of; but said, he could but admire that I should take so much pains, without any view of outward advantage. I told him, what I had said was the truth. He said, he did believe it was. But, said he, our priests would not go across that room without being paid.

Perceiving that what had already passed had some good effect, for the man was very loving, and his understanding measurably opened, to distinguish between the true and false ministers, I took my leave for that time, and went to my quarters, which were at a tavern, where I was for several days, and had much company of divers sorts. As I appeared to them somewhat singular, they wanted to know what I was, and such as could speak English would ask me questions; and as I found freedom I answered them. One came as I was sitting in a room, there being a pretty deal of company, and asked why the Quakers would not fight?

fight? I told him, the weapons of the primitive Believers were not carnal, but spiritual, and mighty, through faith, to the pulling down sin, and the strong holds of Satan; and such as are now come under the peaceable government of the great King of Kings (who said, if his kingdom had been of this world, then his servants would have fought) cannot fight with carnal weapons, though there should seem as great a necessity, as there was when our Lord was like to be delivered to the Jews. I had to open several passages of Scripture, which set forth the peaceable government of Christ, who came not to destroy men's lives, but to save them; and that it was not the lamb's nature to tear and devour, but the wolf's. This opportunity was seasonable, the people were very still and attentive. He that asked me this question had often been with me, and had asked many questions, but was now silent, and seemed to go away satisfied; for the power of God was over them at that time.

After some time, I was, with some others who were prisoners at large, ordered into the country about thirty miles, to a town called Carhaix. Charles Sermanfon supplied me with what money I wanted, and

and also recommended me to a friend of his there, one John Grace, a counsellor at law, who, during my stay, shewed several tokens of his regard and hearty friendship, after he and I came to be acquainted; though I may say with safety, I never sought his, nor any other's favour, by any indirect means, or in a way Truth did not admit of. When I went to his house, it was in the evening, and he taking the letter with his hat off, made a bow, but I not returning it as he expected, he with an earnest look, and somewhat of an unpleasant tone, said, I might go to the tavern, and he would come to me in the morning. He did so, and told me, as I had been recommended to his care by his good friend Charles Sermanon, he would do the best he could in providing me a private lodging; and any other service he could do me, which lay in his power, should not be wanting. I told him, I was obliged to him, and was glad to find him, and some others of his countrymen, so well disposed as to be kind to strangers; and as I was a stranger, and also a prisoner, I should be glad of his assistance. He said, he was glad he had the opportunity of assisting his fellow-creatures, for he looked upon it to be no more than his duty.

duty. Then we walked into the town, where he provided me a chamber, and I had every thing found me that was necessary. My new landlord took great notice of my behaviour, and, I suppose, at first did not know how to behave himself towards me, that I might not be offended; for being poor, he was glad of a little money. He could speak no English, and I but little French, so we could have no conversation; but he told one of the Englishmen, who spoke French, that I did him good, though he could not understand me. He was a peruke-maker by trade, and when he had left work in the evenings, he and his wife would come and sit with me a considerable time in silence; which was not disagreeable to me: for sometimes, I believe, we were favoured with good, when we sat in silence. His wife was a religious woman, and of a solid sober behaviour, so far as I ever saw. I staid in their house three months, and then took lodgings in another place; three young men in like circumstances with myself, desiring very much to be with me, and they not having room for us all, I left them. As the young men behaved well, their company was agreeable; two of them being friends sons, though they did
not

not in many things take up the cross as they ought to have done, yet their behaviour to me was such, as gained my love and affection. One of them soon after died in the French prison, being, when taken, upon his passage to Rhode-Island, where his parents lived, at whose house I afterwards was, and found them very sorrowful, for they had lost three of their sons, two at sea, and one in prison. As these things affected and made some impressions upon my mind, I made a few remarks.

John Grace, the counsellor, after a little while, became very loving, and had me often to his house, it not being far from my lodgings, and I found myself very free to converse with him, and told him in freedom at one time, if he had any thing in his mind to ask concerning our society or principles, I would have him be quite free, for I should be willing to answer honestly according to the best of my understanding. He said, he understood we did not baptise with water. I told him, the apostle Paul saith, "There is one Lord, one faith, one baptism;" and water, how or by whomsoever administered, is only sufficient to put away the filth of the flesh, but not able to wash away the sin of the soul.

soul. The same apostle said, " He was
 " not sent to baptise, (he there must be
 understood with water) " but to preach
 " the gospel, which is the power that
 " baptiseth into the one Spirit." He
 further saith concerning himself, that he
 was not a whit behind the chiefest of the
 apostles; yet he thanks God, he had
 baptised no more than the few he recites,
 which he would not have done, if bap-
 tism with water had been the one bap-
 tism essential to salvation. He said; he
 thought there our ought to be something
 done to children by the minister, to initi-
 ate them into the church. I said, as to
 our not being in the practise of sprink-
 ling children with water, or signing them
 with the sign of the cross, as it was not
 scriptural, we could not be justly blamed
 for being in the disuse of it. He then
 said, if he at first had put on the priest's
 gown, instead of that he then wore, he
 should have thought it his business to have
 searched more into the Scriptures. I
 told him, I took him to be a man of that
 understanding, as very well to know, it
 ought to be every one's business to search
 into the things that belong to their own
 peace. He said it was true, but they had
 men who were learned, whom they paid,
 and he looked upon these to be his teach-
 ers,

ers, and as for him, he was but a hearer, and if they deceived him, it would be the worse for themselves; they could not deceive God. I said, it was true, they could not; but as the salvation of the soul is a thing of so great moment, we should not have our dependence upon others, and as to teachers, we might know them by their fruits; for, according to Christ's own words, "men do not gather grapes of thorns, nor figs of thistles." He further saith to his ministers, "freely you have received, freely give." As to those of polluted lips, I thought they could not profit the people at all. He said, there was no Scripture that forbade marrying, and he thought their priests wrong in that; for they did not keep themselves chaste, but deluded and deceived many poor young women. I said, it was great pity any should be deprived of the benefit of the Scriptures, for all ought to have liberty to try all things, that they may hold fast that which is good; for it is dangerous pinning their faith upon other men's sleeves: "if the blind lead the blind, they will both fall into the ditch." He then said, he should be glad to read some of our authors, which I gave him
some

some expectations of sending, if I lived to return home.

Some time after this, he sent for me to dine with him, when I expected he would have had some priests with him, but he had not; though he told me he had invited one of their clergymen to dine with him, and acquainted him I was to be there, but he desired to be excused, alledging, he thought I should be offended with his company. I said I should not, if he was a religious sober man. I was not had before the commissary or chief magistrate, at my first coming here, with the rest of the prisoners, but this counsellor gave in my name, and when they went to receive the government's allowance, I went, not having enough to support me without. But hearing the commissary had uttered some very bitter expressions against the Quakers, and me in particular, for not putting off my hat, as he had observed, when I met him in the street, I had an inclination to pay him a visit, which I acquainted a young man with, who could interpret for me. We found the commissary in the street. The young man told him, I was come to see him, or pay him a visit. He looking earnestly at me, after a pause, took us into a room, and before I could say

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any thing to him, asked me, why I did not put off my hat? I told him, uncovering our heads was what we did when we prayed and addressed the Almighty; but to do it to our fellow-creatures was against our consciences.

The answer, though short, I perceived satisfied him, for his haughty countenance fell, and he then spake mildly, and said, he had heard we did not baptise our children. I said, we did not use water-baptism. What do you then, said he, instead of water? I said, the one baptism, which we believe to be saving and essential to salvation, is spiritual, that of fire and the Holy Ghost; and as to little children, they are heirs of the kingdom of heaven without water, or the help of any mortal man. I told him, I had heard he said something against me, but I came in good will to pay him a friendly visit, for I had a mind to speak with him myself. He then took me by the hand, saying, he would not do me any hurt, but all the service that lay in his power. I took my leave of him with thankfulness, that truth had thus far prevailed, and the young man was well satisfied; for he was somewhat in fear before we went, having heard what the commissary had said concerning me. Ever after, when I
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met with him, he looked pleasantly, and I believe never any more took offence at my hat.

Charles Sermanfon, whilst I was here, wrote me several kind letters; and mine, which I wrote to England, he took care to send to his correspondent in London; by whom also my letters from home were safely conveyed to me, which made my confinement much the easier, as I could often hear from my wife and family, and they from me. After I had been confined about five months, I was released; my passport coming to hand, I shewed it to John Grace, and he went with me to the commissary, who readily signed it, expressing his gladness that I had got my liberty, and was going to my family. He also gave leave to several of my fellow-prisoners, who were desirous to accompany me to Morlaix. The 23d of the 4th month I took my leave of the counsellor and his family, with divers others, both French and English, who came to see me in a very affectionate manner. When I came to Morlaix, I found a Dutch vessel bound to Ostend. Charles Sermanfon agreed with the master to set me upon the English coast, if the wind would permit, which happened well the 28th of the 4th month 1757.

When

When I came to London, I found several friends very glad to see me, having had a near sympathy with me in my exercises; and I saw the Lord had been my helper and deliverer, in that he had been pleased to bring me safe to my native land; and not only so, but I found friends as nearly united to me as ever; which was a great comfort. For I had been afraid, lest they should stand at a distance from me; but magnified be the Great Name for evermore, I found all well in that respect, and likewise when I came to my own habitation, which was on the 11th of the 5th month 1757.

I soon set out again for the yearly meeting in London, which began the 28th of the 5th month this year. My brother Maw, and two other friends, accompanied me. It was believed I was intending to proceed again to America; but I could say little to it when asked, till the yearly meeting was over, and friends mostly gone out of town. I was then made sensible, it was my duty again to make preparation to set forward; a ship being near ready to sail for Philadelphia. I then acquainted friends with it, who left me to my liberty, expressed their unity with it, and made all things as easy for me as they could. For which my
spirit

spirit was bowed in thankfulness, to the great, good, and wise Disposer of all things, who can dispose the minds of his people as he seeth meet; and who ever will, I believe, make way for all that put their trust in him, that his requirings may be in all things duly answered. I took my leave of my wife and family in a solemn manner, not knowing I should see them again in mutability. I also settled my outward affairs in such order as I thought might be for the best.

The 19th of the 6th month 1757, I left London, several friends accompanying me to Gravesend. The vessel being just ready to sail, I took leave of friends, and followed her in a small vessel as far as the Nore, two of my kind friends still accompanying me, viz. John Sherwin and Thomas Wagstaffe. I went on board the ship, and they returned to London. We arrived in the Downs the 21st, and waited for a convoy, it being a time when much shipping were taken by the French. The people were not willing to go without men of war.

I went on shore while here, and found a small family of very sensible friends, of which I was glad. The 23d we weighed anchor, being in all about sixty sail.

We lost sight of land the 8th of the 7th month, had a good passage, and in ten weeks from London we got safe to Philadelphia. Here I found several friends from Europe in the service of Truth. We were truly glad to see each other, and had comfortable meetings together: blessed be the name of the Lord! I have great cause to be truly thankful, and in humble reverence, to praise his great and everlasting name, for many deliverances both by sea and land. I may in truth say, his name hath been to me a strong tower, and thither I have run and found safety. For though he suffers his to be tried, as in the furnace of affliction, he will not leave nor forsake them; but his arm hath been made bare for their deliverance, and he hath granted them the petition of their souls. Glory and honour be given to him, and that for evermore! I staid in and about Philadelphia till the yearly meeting was over.

The 5th of the 9th month 1757, I went into New Jersey, John Pemberton accompanying me. We had a meeting at Haddonfield; thence to Chester, and had a meeting there also, both to good satisfaction. We lodged at Edmund Holinhead's, and on first day were at Evesham meeting, which was attended
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with the seasoning virtue and power of Truth. We went that night to Burlington, and attended the monthly meeting on second day, which I thought was to general satisfaction. I lodged at John Smith's, a substantial friend, and a very serviceable man in the society. Here John Pemberton left me.

I went next day to Ancocas, it being the fourth of the tenth month, and third of the week. We had a meeting there, which was hard in the beginning, and dull; but that spirit of earthly mindedness, which had too much prevailed, was testified against, and truth, I think, did in a good degree spring up over all: praised be the great name for ever! The fourth of the week, accompanied by another friend, had two meetings at Mount Holly, both to pretty good satisfaction: we lodged at Josiah Foster's. Fifth day we had a meeting at a school-house, which was large, and though it held long, the people were very quiet: we lodged at William Smith's. Sixth day we had a meeting at Old Springfield; first day at Mansfield. It was a large meeting, but the minds of the people hankering much after words, the spring of life, that had run through me, being in a great measure stopt, a cloud came

came and covered my tabernacle. I saw it was safest to stand still. We lodged at Peter Harvey's, a kind and steady friend.

Next day, the second of the week, and tenth of the month, we had a meeting at a school-house in the neighbourhood, which was small, but in some degree satisfactory: we lodged at William Smith's: had a meeting at Upper Springfield on third day; at Freehold on fourth; Croswick's on fifth; Bordentown on sixth; and Trenton on first day: we lodged here at William Morris's. From thence to Stony Brook, and had a meeting on the second day of the week, and 17th of the month. We lodged at James Clark's. In this place they had been hurt, and scattered in their minds; as also in several other places, where there had been a striving, and a dividing spirit got in. From thence we went to Robins's meeting on third day, which was not so satisfactory as could have been desired; some being restless, the meeting holding long.

We went from thence to Squan, and had a meeting there on fifth day amongst a company of poor dark people. Then to Shrewsbury the twenty-second of the tenth month, where was a meeting for ministers and elders. The meeting on
first

first day was very large, and, considering the great numbers of people of all ranks, was quiet. Second day it was a good solid meeting, Truth prevailing over all: praises be given to the Great Name for ever. The Son of Righteousness did arise with healing in his wings, and my soul was delivered, as out of the pit; for I had been ready to despair, and thought I should have been overcome by the enemy. Great horror and darkness was over my understanding for a time; but the Lord did send his light, and his truth, and caused it to shine upon my tabernacle; and I had to declare of his mercy and goodness towards the children of men, and to invite them to come and see for themselves, what great things the Lord will do for them that trust in him. This great meeting ended well, and I was truly thankful to the great Master of our assemblies. We lodged at Joseph Wardel's, a worthy friend.

On third day we came back to Croswicks, and lodged at Thomas Middleton's. Next day to widow Andrews's, where my companion was taken ill. Here I left him, after staying one night, and went to Haddonfield with Isaac Andrews, and lodged at his house one night, and so to Philadelphia, where I staid till
their

their quarterly meeting. We had several comfortable opportunities together. John Hunt and Christopher Wilson from England were here, and had good service. I staid about Philadelphia, attending meetings as they came in course, both for worship and discipline, until the fifteenth of the eleventh month, when I set out towards the southern provinces, Thomas Lightfoot accompanying me. We went to Chester, and were at their youth's quarterly meeting, which was a time to be remembered by many of us.

We visited the meetings through Chester county, till we came to Nottingham, and were at the monthly meeting, John Hunt also being there. It was a suffering time to me, I being sensible many were worshipping only in the outward court, whose dwelling was in the form without the power, such cause suffering to the true seed. I staid meeting with them on first day, and was led to speak closely to several states, and left them pretty easy in my own mind. I lodged at John Churchman's, and had a meeting at West-Nottingham on third day; at Little Britain on fourth day, here several Presbyterians came in, with their priest, who took down in writing what I said; though I perceived not that he was writing,

ring, till I had nigh done speaking. When I sat down, most of them went out, but he staid; and, after a short space, I had to say, "The time shall come, when the dead shall hear the voice of the Son of God (or they that are dead in forms;) and they that hear and obey shall live; and that Christ is the resurrection, and the life, and he that liveth and believeth in him, though he is dead, yet shall he live." I did not enlarge much upon it; but the meeting broke up in a good degree of life, and the priest went off with his company. Friends thought there was no danger of any ill coming of it, but I was afraid, lest Truth should suffer.

I rode that evening after meeting to William Downing's, who had a large family, with whom we had a good opportunity. Thence we came to Sadsbury, where I had a meeting, and in the openings of truth, had closely to speak to the states of many. From thence I went to Lampiter, where I had two meetings; and so to Lancaster, and had a meeting with the few friends that lived there. We lodged at Isaac Whitelock's; and after having a meeting at James Wright's, we crossed the river Susquehannah, and went to York, where a few friends dwelt,
and

and had a meeting among them. We quartered at Nathan Hufley's.

Our next meeting was at Newberry; it was silent, but to my satisfaction. We passed through Warrington, but had no meeting, it being the youth's quarterly meeting at Huntington, where we had an edifying time together. We had also meetings at Mallan, John Evans's, Pipe-Creek, Creek, and Monoquefy. Then crossing Potomack, we came into Virginia, to Fairfax; where we had a meeting on the second day of the week, and twelfth of the twelfth month. It was a good meeting, Truth having the dominion: magnified be the great name of Israel's God, and that for evermore! We lodged at Mary Janey's, a discreet orderly woman, who had several sober well-inclined children. From hence we went to Goose Creek, and had a meeting on third day: it was well. On fourth day we had a meeting at David Pole's, several friends accompanying us. I had a travail in spirit, that Truth might not lose ground; finding a spirit of ease had greatly prevailed in many of the professors of Truth, to the sorrow of the honest-hearted. We left David Pole's house on fifth day, and rode over the Blue Ridge, or Blue Mountains, where
the

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the Indians had done much mischief, by burning houses, killing, destroying, and carrying many people away captives; but friends had not hitherto been hurt: yet several had left their plantations, and fled back again over the Blue Mountains, where the lands had been rightly purchased of the Indians.

Things seemed dreadful, and several hearts ready to fail. We proceeded on our journey, and came within six miles of Winchester, where the English had a fort. On sixth day we had a meeting at Hopewell, which was an open time. I found my mind much engaged for the poor suffering people, but had to tell them, their greatest enemies were those of their own houses. The meeting ended well. We lodged at Joseph Lupton's, an ancient friend, who with his wife were very loving to us. The Indians had killed and carried away several within a few miles of their habitation; yet they did not seem much afraid; for they said, they did not so much as pull in their sneck string of the door when they went to bed, and had neither lock nor bar. We had a meeting at Crooked-run on first day, the eighteenth of the twelfth month. It was a good meeting, the
Lord

Lord favouring with his living presence.
Glory be to his great Name for ever!

On second day we set forward through the woods, and over the hills and rocks, crossing several large creeks. We came in the evening to a man's house, called Moses Mackoy, and had a meeting there next day. They were an unfettered people, yet assented to Truth; but were not fully convinced in their minds, concerning the sufficiency of it, having an eye to outward shadows: I left them in good will. On fourth day we rode about thirty miles to Smith's Creek, where we had a meeting on fifth day, at the house of William Carroll. It was silent, though they had sent notice several miles, and many came. I told them, though I had nothing to communicate by way of preaching, or declaration, yet I found freedom to have another opportunity at a proper time and place: which I had next day at the house of John Mills, about ten miles off, somewhat on our way. The meeting was to good satisfaction. The Indians had killed and taken away people within two or three miles of this place, not many weeks before; but the Lord preserved us in our journey. Thankgiving and praise be to him, and that for ever!

Seventh

Seventh day we set out towards the south parts, and lodged that night at the foot of the Blue Mountains, at a friendly man's house, having two friends to conduct us. Next day, being the first of the week, we crossed the mountains, and towards evening came to Douglass's, and had a meeting with the family. The twenty-seventh, and third of the week, we had a meeting at Camp Creek. It was a pretty open meeting, though the sense of good is almost lost amongst them in that place, and their states much to be lamented. We lodged at Charles Moman's. Next day we rode fifteen miles, and lodged at Francis Clark's, and had a meeting at Fork Creek. Many people came, and sat with great attention, and the meeting was solid.

From thence we went to Jenito, where we had a meeting, and many people came, but it being silent, they seemed dissatisfied. As I had nothing to say, I was glad I could be made willing to be what the Lord saw meet to allot me. We lodged at Jane Watkins's, a widow woman. She received us kindly, and had several loving and well-inclined children. We had a meeting at Cedar Creek on seventh day, the thirty-first of the twelfth month 1757. It was a satisfactory

ry and good meeting. Truth had the dominion, praises be to the great Giver of every good and perfect gift!—I lodged at William Stanley's.

From thence we went to Caroline, where the meeting was on first day, the first of the first month 1758. It was a large and good meeting. The states of the people were so spoken to, that through the Lord's goodness and condescension, I hope may tend to his honour, and to the help of his poor creatures. We lodged at Morner Chigles's, and also at John Chigles's, one night. Next meeting we were at the Swamp. It seemed to me, as I travelled along through these parts, true religion was much wanting among many of the professors of it. I lodged at William Johnson's. The next meeting was at the Black Creek. It was a good time to me, and hope also to some others: praises be to the great Name! I lodged at an old man's house that night. On the seventh of the week, and seventh of the month, the meeting was at White Oak Swamp, being monthly meeting, and then rode to Curls, and lodged at John Pleasant's, a very kind friend. We were at their meeting on first day. The third of the week, and tenth of the month, had a meeting at Wion Oak,

Oak, fourteen miles from Curls, which was satisfactory. We lodged at John Crew's, and on fourth day came back to John Pleasant's. On fifth day we rode to Robert Langley's nigh Peterburgh, and on sixth day had a meeting at the house of a friend called Butter. It was an acceptable time to some.

After meeting we went to Robert Langley's, where we were kindly entertained. On first day we were at Pattison's meeting, which was a low time with me; yet truth in some good degree did prevail. On second day we came to Burleigh, and lodged at John Honeycut's, and had a meeting at Burleigh on third day, which was to some acceptable. We lodged at Wike Honeycut's, and were at the monthly meeting at Surry-black Water, where we had good service for Truth. They being in the mixture, suffered people of other societies to sit with them in their meetings of business. I was grieved, and could not be easy till I had desired them to withdraw, that did not make profession with us, both from the men's, and women's meeting. I had to recommend to the oneness and simplicity Truth led into, and to keep their meetings for discipline, in that wisdom, power, and authority that they were at first set up in;

that they might not join with the world's spirit, but keep themselves separate, and in the wisdom and power of God, keep the authority, and bear rule over those that were got into the mixture, and were for having those that did not profess with us to sit with them, when they transacted the affairs of the church. For some that professed Truth had encouraged this practice, which tended to weaken the hands of the honest-hearted, they not having found that liberty and freedom to speak so closely to their brethren, as need required. Joseph could not use that freedom, and unbosom himself to his brethren, in such a manner as the case required, till the Egyptians were gone out. I was glad I was there, for Truth had the dominion in the end. We lodged at Anselm Baly's. I visited all the little handfuls scattered up and down in these parts, and often had service in families. I met with Samuel Spavold, who likewise was much engaged in the service of Truth. His labour of love in the work of the gospel was indeed great in this part of the world; those of other societies being much reached by his ministry. We were truly glad to see each other; for as iron sharpeneth iron, so doth a man the countenance of his friend. We had

had several comfortable and confirming seasons together, especially at the quarterly meeting held at Black Creek for that part of Virginia; many friends from divers places being there. I was glad to see them, but what made us more glad, and brought us nearer to one another, was, because the Lord favoured us with his presence, and filled our hearts with his pure love.

Having nigh visited all the meetings in this province, was taking my leave of many of them in time, so far as I could see them. Taking a few meetings in my way, in company with Samuel Spavold, I proceeded towards North Carolina, but left him to visit some meetings he had not been at. I went to Pinywoods, nigh Perquimon's River, in North Carolina; and had a meeting at Pinywoods the ninth of the second month. It was large, and attended with the overshadowings of divine goodness. To me it was an edifying strengthening time, as I trust it was to many more. We took up our quarters at Thomas Newby's: the next day we had a meeting at Wells, which was the sixth of the week. On seventh day we were at the Old Neck; and on first day at Little River. This meeting was very large, there being a considerable body of friends

friends in this part; and people of other societies attend friends meetings when there are strangers. I was helped through those large assemblies far beyond my expectation. I thought myself so unfit, weak, and unworthy, that I was almost cast down in my mind before I came there; but praises and thanksgivings to him that helped me, I left them rejoicing in a sense of the Lord's goodness and mercy to my soul. I lodged two nights at Thomas Nicholson's, who mostly favoured me with his company whilst I was amongst them. Here my companion Thomas Lightfoot left me, and returned to Philadelphia. The last meeting I was at here, was appointed for Samuel Spavold. At Pinywoods we had a solid opportunity together, many minds being truly bowed to the root of life in themselves, and finding myself clear, may truly say, I parted with a remnant in pure love, and the unity of the one spirit.

I then set forward towards a wilderness country, where the inhabitants were very thin, two young men accompanying me. Our first meeting after we left Perquimons, was at John Coupeland's. There were but few friends, but people of other societies came in, who had notice;

tice; amongst whom was an officer in the army. He came to our quarters in the morning, and rode about six miles on the road towards the meeting, then turned off, and said he would go and fetch his wife. He also brought with him a company of young people, who were learning to dance at his house, which I did not know till the meeting was over, and then he came and told me, he had invited them to come to the meeting, and also their master, but he would not come. I said, it was so far well, but it was a pity he should encourage such vanity, as to keep a dancing-school at his house. He excused it, saying, the man owed him money, and he knew not how otherways to get it, but by letting him teach his family. I signified, he had better lose it, than have his family taught that which would be unprofitable to them; for there was a woe pronounced against such as did chant to the sound of the viol, and invented to themselves instruments of musick, like David. He said, it was the truth that they had heard spoken to-day, but acknowledged they did not walk answerable to it. I said, it was their own fault; for if they would take heed to the teachings of Truth in themselves, it would lead them into all truth, and consequently
out

out of all error, and every bye-path and way that lead to destruction.

After we had refreshed ourselves, we passed his house, and he seeing us, came and invited us in, saying, he had entertainment for us, and should be glad of our company, and we should have a room to ourselves. I acknowledged his kindness, but as time would not permit, we must proceed on our journey. We took our leave of him, and I thought he was so reached, as to be measureably convinced of the sufficiency of the blessed Truth; though his appearance, and likewise his mind being lofty, he was not willing to submit to the low appearance of it.

Our next meeting was at Thomas Knox's, a man lately convinced: it was in a good degree satisfactory. We had very difficult roads, through great swamps and across many creeks, all through the woods; and in many places but little path to be seen. We came to Fort-River, where there is a meeting settled, of such as had been lately convinced. Many came to meeting, which was held at Henry Horn's. Some of them were unsettled in their minds, not being founded upon the sure rock; but such as seek shall find, and they that dig deep enough will

will come to the sure foundation, that the righteous have built upon in all ages of the world. Henry Horn and been a teacher among the Baptists. He seemed to be a steady well-disposed man, and had a few words in meetings. After I left his house, I had a meeting at Joseph Pitman's, who, with several others, was under conviction. It was an edifying season, many being sensibly touched with the love of Truth. I staid with them one night, and then went to a small meeting nigh a place called Nues. It was two days journey, a very difficult road to find, and none of our companions had been there before.

After this meeting, we went to Core Sound, an inlet of the sea. We had ninety miles to ride, and were altogether unacquainted with the way, having rivers, and many swamps to cross. The two young men were still my companions, Joshua Fletcher, and Francis Nixon, who were very serviceable to me through this almost uninhabited part of the world. We got to Henry Stanton's in the night, who took us in, and entertained us very kindly. When we had staid two days, had a meeting, and rested ourselves, we set forward towards the next meeting among friends, which was one hundred and

and fifty miles. But in our way we had two meetings among people of other societies. I had still no guide but the young men, who knew no more of the way than myself. But such as are used to the woods can find the way through them much better than such as are not.

The first meeting we had after we left Core-Sound, was at Permeanus Hauton's, who gave us an invitation to his house, and sent to give notice to his neighbours, though some lived several miles distant. We got to his house about the time the meeting was appointed, where we found seats placed, and every thing in such convenient order for a meeting, as I thought I had seldom seen. His rooms being little, he had placed seats in his courtyard, and under the windows, that I believe all could sit and hear without the least troubling one another; and indeed I thought his labour and good inclination were blessed, for a solid time it was, and I found openness to declare the Truth amongst them. I would that all our friends, upon the like occasion, would take this man for their example, in being diligent to invite their neighbours, and to make room and accommodate them in the best manner they are capable of. It

bordered and very likely, and certainly
but

certainly hath a good favour, and is often attended with a blessing.

A steady friend, who had been a member among the Presbyterians, told me, that the care and pains that some friends took to invite him, and some others, was one moving cause towards his conviction. He said, he once told a young man, who had frequently invited him to our meetings when strangers came, that as he, nor any of his friends came to their meetings, he thought he would go no more. The young man answered very calmly, saying, "We must not come to you, but we want you to come to us." "This," said he, "with the diligence friends had used without view of outward gain, affected my mind, that I concluded, it must be the love of God in their hearts, that induced them to call and invite us to come to them." This I mention more particularly, because I have seen some that profess truth (to my grief) very deficient in this respect. We had another comfortable opportunity in the evening with this man and his family, and some others, that staid all night.

Next morning I, with the two young men, and one more, who had a mind to go a day or two along with us through the wilderness, set forward, well refresh-

ed both in body and mind; hard things being made easy, and rough and untrodden paths being made smooth to my mind. We had a meeting also at George Cowper's, whose wife was educated among friends. We staid one night at Wilmington, the capital town in North Carolina; but it being their general court time, and the privateers having brought in prizes, the people's minds were in great commotions, so that I could find no room nor freedom to have a meeting, though several called Quakers lived there, but held no meeting, except when strangers came.

We crossed a branch of Cape-Fear River, and landed upon a great swamp, which was very rotten, and dangerous, by reason of the overflowing of the river; but the two young men, and a negro, whom we hired to help us, carrying boards from one place to another for the horses to tread upon, in time, and with much difficulty, we got well over. We then came again into the woods, where little path was to be seen; it likewise being rainy dark weather, we could not tell which way to go, but rode many miles, hoping we might be steering right; and just at the close of the evening, before it was quite dark, we came to a little

the house, the sight of which was satisfactory, being weary, and very wet. When we called, the man said he kept an ordinary, which we found to be true. However, we were contented with such as we found, and thankful we fared so well. We were in our direct road for the place we intended, which was Carver's-Creek, where we got next day, the sixth of the week, and tenth of the third month. Here was a small gathering of friends. We staid their first day meeting over, and then went to Dan's-Creek, where we found another gathering of such as call themselves friends, but had been much hurt, and scattered in their minds from the true shepherd, by an enemy that had sown tares.

Here I parted with my two good companions, who had travelled with me more than five hundred miles. Being nearly united together, we parted in true love. This I mention, because the Lord loves a cheerful giver, and those did, I thought, what they did, with great freedom and cheerfulness, not begrudging a little time, nor a little outward substance, for the sake of the good cause of Truth. Those will not lose their reward, for it is helping forward the work, as that of opening a door, and kindling a fire, is doing part
of

of the business of the master's house; and he doth look upon it as done to himself, if it is but that of handing a cup of cold water, as it is done in a right spirit, it will have his blessed approbation and reward. I had another companion, providentially, I thought, provided here for me.

William Ferril, a public friend, having heard of my being in the country, had got himself ready against I came, and had freedom in the truth to travel with me, till I should fall in with another suitable companion; which made my travels through those lonely places much the easier. When we left his house, we set our faces towards South-Carolina, having but one meeting of friends to take in the way, which was settled upon a river called Pee-Dee, about an hundred miles from the said friend's house. This we accomplished in about two days. In the night we lodged in the woods. The few friends were truly glad to see us, they being seldom visited. We had comfortable and refreshing seasons together, the Lord owning and favouring with his good presence, strengthened not only the inward, but the outward man also. Here I was sensibly affected with such a seal and evidence of peace in my own mind,
that

that I was fully persuaded, I was in the way of my duty: it made me go on again very cheerfully. No one can tell how good the Lord is, but such as have tasted, and seen his marvellous ways of working, and how he can spread a table for those, that in faithful obedience give up to his requiring, in a very wilderness; for he neither lets them want for inward, nor outward food. There is now, as well as formerly, a little remnant, that, with my soul, can set their seals to the truth of this; and can say unto him, We have lacked nothing, Lord!

Francis Clark, with whom we had quartered, bore us company one day and night in the woods. We thought sometimes, we travelled near sixty miles in a day; for when we had to lodge in the woods, we rose early, and lay down late. Our friend Clark returned home, leaving us to shift for ourselves; but my companion, having some knowledge of the way, steered, I believe, a pretty straight course. When night came, we pitched our tent in a valley, where there was some grass, and a little brook of water. So when we had eaten such as our bags afforded, and given our horses provender, and taken care of them, with what little we had, we lay ourselves down, and slept

very sound and comfortably, being wearied with riding.

Next morning we were stirring by the time it was well light, and soon being ready, mounted our horses; and it was well we did so, for there came such a rain that day, that it raised the creeks and rivers so high, that if we had not got over them that night, we might have been stopped for some days. We travelled till late in the night, and coming to a house, desired we might have lodgings; but the master of it told us, we could not. We asked him, how far it was to another house. He said, it was but a mile, but there was a deep creek in the way, and he would not go with us, if we would give him a great deal of money. I then very earnestly desired, that he would let us stay in his house all night, and we would pay him for his trouble, and for what we had; for we had rode almost all the day in the rain, and it was a very cold rainy night. He told us, he would not let us stay there, and so left us standing without his gate. But a young man standing by, seeing and hearing what had passed, took pity on us, and said, though it was dangerous crossing the waters, he would take his horse, and go with us; which he did, and we got well through,
to

to the place the man had told us of. After refreshing ourselves with such as the house afforded, we took up our lodgings in a very cold room, such as I had never lain in before. But, bad as it was, I was glad and thankful we had not to lie out all night in the rain. I rested well, and in the morning was well both in body and mind.

The fourth of the week we got to the Wateree, where several friends from Ireland had been settled about six or seven years. We had a meeting with them, and then, with Samuel Milhouse and my companion, I set out towards Charlestown. This took us most of three days, it being one hundred and thirty miles. When we came there, we found but few steady friends, yet we had some good opportunities together; several of the town's people also coming in. I trust our visit was of service, and tended to edification, and strengthening the two or three that dwell in that remote part of the world. However, I thought I should not be easy without paying them a visit, though I had to ride so far on purpose.

When I felt myself clear, I returned with my friends to the Wateree, and was with them at their first day meeting, and meeting for business. We had good opportunities

portunities likewise in their several families, which I thought would not easily be forgotten. Then taking our leave of them in gospel-love, in which we had paid them that visit, we returned to Pee-Dee, Samuel Milhouse still accompanying us. The friends there, though their circumstances in the world were but low, treated us very kindly. Their love to truth, and diligence in attending meetings, are worthy of notice; for they had nigh one hundred miles to go to the monthly meeting they belonged to, and I was informed very seldom missed attending it.

Here my companion and I parted, he returning home, and I, with Francis Clark, went towards Cane-Creek. His company was so agreeable, that time did not seem long. When night came, we took up our lodgings in the woods, and got next day to a place called Deep-River, there being several families newly settled there, but they had not yet built a meeting-house. We had a meeting at a friend's house, and then proceeded to Cane-Creek, where there is a large body of friends gathered thither in a few years from the several provinces. They told me they had not been settled there above ten years, but had found occasion to build
five

five meeting-houses, and then wanted one or two more. I had good and seasonable opportunities among them, being freely opened in the love of the gospel, to declare the truth.

When I found myself easy to leave them, having had divers meetings, at Eno, and several other places, which, for brevity sake, I forbear to mention; I with Jeremiah Pickitt then set out towards Virginia, having nigh two hundred miles to travel, and had but one meeting in the way. We got to Robert Langley's on first day evening, where I staid to rest and refresh myself, after so long and tedious a journey. I then passed to Curls, and travelled through Virginia, having visited most of the meetings before, and came into Maryland. I was at their yearly meeting held at West-River. It was very large, and in the several sittings thereof overshadowed with the wing of divine power, which tended to nourish the good part, and to the gathering and settling the minds of many upon the sure foundation, and kept down that spirit which would divide in Jacob, and scatter in Israel.

We parted on fourth day in great love, some of us being nearly united in spirit. For though many, by balking their testimony

mony against that antichristian yoke of tithes, and trading in negroes, have caused the way of Truth to be evil spoken of; yet I was sensible that the regard of heaven was towards them, and the merciful hand was still stretched out, even towards the unfaithful, and backsliders, that they might be gathered. I had a travel and exercise upon my spirit for the cause of Truth, and that the great blessed and everlasting Name, which I with many more make a profession of, might not be dishonoured: the faithful are indeed as stakes in Sion, but they are but as one of a family, or two of a tribe.

I then took the meetings in my way to Pennsylvania, as Elk-Ridge, Patapsco, and Patapsco-Forest, Little-Falls, Gunpowder, and so to Deer-Creek, where our worthy friends John Churchman and his wife met me. We crossed the river Susquehannah into Pennsylvania, and so to their house. Having had many precious meetings in this journey; and well cleared myself of those provinces, I was easy in my spirit, and much comforted in the Lord, that he had been pleased thus far to help me through. I tarried one night at John Churchman's; and next day, being the seventh of the week, was at New-Garden monthly meeting; on first

first day at London-Grove, where there is a large gathering of friends. It was a good opportunity, truth favouring us, we were comforted together in the Lord. On the second day, the twenty-ninth of the fifth month, I got to Philadelphia, having in this journey travelled upwards of two thousand eight hundred miles.

After my return from the southern provinces, I staid some weeks visiting meetings, and some friends families, in and about Philadelphia; and was also in the Jerseys visiting several meetings, and attended their quarterly meeting at Salem, which held three days for worship and discipline. It was an edifying time, things being conducted in a degree of the pure wisdom, and the overshadowing of divine power was witnessed by many. Then, having duly waited for the moving and putting forth of the good Shepherd, who said, "I put forth my sheep, and go before them," I thought I felt a draft, and not only so, but likewise true liberty, to visit New-England, which I had not done before. If I had, I should have proceeded, in order to shorten my journey, for it was against mine own inclination to stay so long in and about one place. Therefore I set out the twenty-sixth

sixth of the seventh month, Isaac Greenleaf accompanying me.

My first step was to Wright's Town, where was held a general meeting for the county of Bucks. Then we crossed Delaware into New-Jersey, and took meetings in our way to New-York, then to Flushing upon Long-Island, and were at their monthly meeting. Then crossing the Bay went to their quarterly meeting at Purchase. After this, we took several meetings, as they fell in our way towards Rhode-Island. I then had Robert Willis for my companion, (a friend from the Jerseys,) who had drawings in his mind that way. Many people came to our meetings in those parts, which are not closely joined in outward fellowship with us; yet are under the operation of the good hand, and in degree convinced of our principles. This, I thought, made our meetings more lively, and the spring of the gospel to flow more plentifully, to the watering the thirsty ground.

When we had visited the meetings hereabouts, and taken our leave of friends, we travelled through Connecticut government, having but one or two meetings in the way. The Presbyterians, who formerly in those parts were very rigid and bitter against friends, are now become
more

more loving, and treated us very kindly. I had great drawings of the Father's love towards them, believing his secret hand was at work to bring them from the barren mountains of their lifeless profession, to serve the living God in newness of life. We came to Leicester, where there is a little handful that go under our name. We had a meeting with them on first day, the twentieth of the eighth month. We were refreshed together, being strengthened in the God of our salvation. Then we had a meeting at Bolton, about thirty miles from thence, where we met with Samuel Spavold, in his return towards Pennsylvania, he having visited most of the meetings in New-England. We had a good season together. Then saluting one another in that unity and fellowship which brethren and fellow-labourers ought to dwell in, we parted; and my companion and I went to Uxbridge, and had a meeting. Then to Mendam, where we tarried all night at Moses Aldrige's, and had a meeting next day; so on to Wainsockit, where we had a meeting. The weather being very hot, many people were nigh fainting; but praises be to the great Name, the meeting concluded well.

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On first day we were at Providence yearly meeting, which is only for worship. It was very large, and tended to the gathering and staying people's minds on Christ, the chief corner stone, and rock of ages; for Truth had the dominion, and the Lord's power was felt. We had our outward entertainment at Stephen Hopkins's, then Governor of Rhode-Island. He and his wife treated us with hearty kindness. We had meetings at Cranston, Warwick, and East-Greenwich, then upon Conanicut-Island. We then crossed the river, and came to Newport; and attended both their meetings on first day, which were large; a great number residing thereabouts, who go under our name. But, with sorrow of heart may it be said, in the time of ease and plenty, many have taken their flight.

We left Newport on third day, and had a meeting at Portsmouth, in which we had good service for Truth. Then crossing the Bay, had a meeting at Free-town upon the main, in which we were favoured with the openings of Truth, and left them in peace. I took notice of a negro man, who was with us at several meetings, and by his own industry, with the help of some friends, had purchased his freedom, that he might attend meetings;

ings; having, for some time, been convinced of the blessed Truth, which he much prized, and told me, as he had been obedient to the operation of it, which worketh by love, he found himself engaged in his mind to exhort his fellow-creatures to come to the good principle in themselves; that they, by yielding obedience, might know a being saved by it; or to that effect. This I could not gainsay, nor discourage; but desired him to be faithful to the manifestation of Truth in his own heart, and the measure of Grace he had received. We parted in love and good will, being brethren of one Father.

Our next meeting was at Little Cranston, after which I parted with several friends, in the unity of the one Spirit, which had brought us into nearness and fellowship with each other; they returning to their places of abode, and I with my companion, and a young man who accompanied us several weeks, still kept forward. I was enabled to labour through these parts beyond all outward expectation; for though the meetings were large, by reason of great comings in of other people, I found that gracious promise fulfilled; "As the day is, so shall thy strength be." We were at Accoakeset,
New.

New-Town, and Dartmouth or Aponi-ganset, and had a meeting at each place. The last meeting, I thought, did not consist of less than eight hundred people. We had at Cushmanett, Rochester, Taunton, and Freetown, many living and good opportunities to declare Truth in the free extendings of Gospel-love; also at Swansey, on a first day, had a satisfactory opportunity. Whilst we were visiting those places, we took up our quarters at Paul Osbourn's, who often accompanied us from one meeting to another, his heart being free and open towards his friends, and to serve Truth.

Having well cleared ourselves, we went towards the yearly meetings at Boston, Lynn, and Salem, the twenty-second of the ninth month. They began at Boston. I do not remember I had seen so much stillness and gravity in so great an assembly, as I observed there. It consisted of people of different persuasions. We have great cause to bow, in humble thankfulness, to the God of all our mercies, that he hath been pleased to make way for his people, to enjoy their religious meetings without the least molestation, in this and many other places, where our worthy friends formerly suffered severe persecution, by long imprisonment, grievous

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ous whippings, spoiling of goods, and some of them laid down their lives for the testimony of a good conscience: and though our God be a gracious, merciful, and long-suffering God, yet he will take vengeance on all the workers of iniquity, and the day of his wrath will break forth like a consuming fire, in a time when it is not looked for. As he said, so he will do; "For," said he, "I am a jealous God, visiting the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments." So it is plain the Lord is equal in all his ways: for, concerning those that are the offspring of that hard-hearted, wicked, and perverse generation, that persecuted and shed the blood of the innocent servants of the Lord, if they do but turn to him with their whole hearts, so as to love him, and keep his commandments, they will surely find mercy: but, if they continue in a state of rebellion, and hardness of heart, and sin against his light and good spirit in their hearts, as did their fore-fathers, he will visit them with his judgments for their iniquities; and for the sins which they and their fore-fathers have commit-

ted, he will pour forth the cup of his indignation without mixture.

After those yearly meetings, we, with several friends, went towards the yearly meeting at Dover, and Cachecy, taking several meetings in the way, as at Ipswich, where no friends lived; but we got leave to have a meeting in their courthouse. It was disturbed by a man standing up, when I was in testimony, who said, that I struck at the foundation of their principles. He was a very hot man, and held the doctrine of absolute predestination. I told him, Truth struck at the unsound foundation; but, as he was in heat and anger, not fit to dispute about religious matters, he sat down, and a woman sharply reprov'd him for his rude behaviour, she being grieved that the meeting should be disturbed; for it was in a good frame. Several of the people, I believe, were ashamed of his conduct. After a little silence, a friend stood up, and had a good opportunity. Then I had to clear myself of what was upon my mind, and the people being still and attentive, the meeting concluded well. The man who had oppos'd me shrunk away, and I saw him no more, though I looked for him, and in coolness thought to have had a little further discourse with him.

him. That night we went to Newberry, where we had a meeting, much to my comfort and satisfaction. We had meetings also at Amesbury, Hampton, and Dover. Friends had been sorely wounded and scattered in their minds hereaway, by an unstable spirit. Those yearly gatherings were large, and I hope tended to the honour of Truth. We went next to Barwick, and had several meetings there; travelled through the woods to Casco, where we had an opportunity with friends, and such as attend their meetings.

We crossed the Bay to Small Point, and in our return had a meeting upon a neck of land called Meryconeague. The meeting at Small Point was the northermost settlement of friends upon the continent. We returned by Boston, having several meetings in our way; and from thence to Pembroke, Sandwich, Yarmouth upon Cape Cod, Suckanessit, Wood's Hole, and thence took passage to Nantucket. We staid upon that island about a week, visiting friends in their families, and had several public meetings with them. It was an exercising time to me, finding the true seed, or life of religion suffering much, by reason of strife and divisions. I left them sorrowfully,
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because I thought the root of bitterness was not removed, though I was comforted in several meetings among them with the shedding abroad of divine favour, which strengthened me in the discharge of my duty; and indeed there is a living remnant still among them, which I charitably hoped would be preserved in the innocency and simplicity of the unchangeable Truth. Several Indians were there, natives of the island. I had a desire to have a meeting among them, and acquainted them with it, which they freely consented to; and at the time appointed their priest was waiting for us, with his meeting-house doors open, and said, he would have me go up into the place where he used to preach. I told him, I chose to sit below with my friends. I had a living open time among them, to set forth the necessity there was for them to turn their minds to the grace of God in their own hearts, a measure whereof they, as well as others, had received, according to the apostle's doctrine; which, if they gave good heed unto, and yielded obedience, according to the manifestation thereof, would bring salvation. The meeting ended in prayer and praises to Almighty God for his great mercy and loving-kindness to mankind, in sending
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his Son to be a light to enlighten the Gentiles, and for his salvation to the ends of the earth. Solidity appeared in their countenances, and they behaved with sobriety, very becoming the occasion of our assembling together. I should be glad there was more of it to be seen among those that profess Christianity.

We parted with them in the love of the Gospel, which I felt in my heart towards them. The wind coming fair, we took our leave of friends, and went on board a vessel, a friend named William Hussey being master. In the evening of the same day we landed upon an island called Martha's Vineyard. We quartered at a man's house that called himself by our name, and I thought he had some zeal for Truth, and the promotion of it; for after he understood we had a desire to have a meeting, he hastened and called in his neighbours, and a solid good time we had together.

The next morning, being favoured with a fair wind, we crossed the Sound to Dartmouth, and landed nigh the meeting-house, where we met with several friends, who had attended the quarterly meeting. The meeting ended that day, we had a confirming sweet opportunity together, in waiting upon the Lord before

fore we parted with them, and those that came from Nantucket. Next day we got to Freetown and in the evening had a good opportunity at the house of Abraham Barker with the friends that lived thereabouts. To this meeting came the negro man I mentioned before. He told me he had been visiting some of his own colour, and was returning to Newport, where he lived; but in his way he said, he thought he must go by Abraham Barker's, though out of his way, not knowing we were come from Nantucket. When he saw us, he seemed to be almost overcome with joy, and was of service to us; for we wanted to send somebody over the Bay, either that night, or early next morning, to appoint a meeting for us at Portsmouth upon the island; and none readier and more willing than poor Cæsar; for he was stirring so soon in the morning, that he gave full notice up and down the island. So we had a large gathering collected in due time, though the time to give notice in was so short, and seasonable advice was handed forth. From thence we went to Newport with our friend Thomas Richardson, with whom we had lodged when there before, and were at their monthly meeting; we staid with them also on first day. Our
meetings

meetings were richly favoured with the free extendings of divine power and wisdom; so that I was truly thankful I had been helped to get through the various difficult paths I had to tread in this unstable part of the world.

On second day we left Newport, and crossed the river to Conanicut Island, where a meeting was appointed for us; wherein we were well refreshed together, and the conclusion was in prayer and supplication for each other's growth, preservation, and establishment in the blessed Truth. We here parted with some friends of Rhode-Island, under a sense of divine favour, and in the uniting love of the Gospel, which had caused us to be near one unto another. Then crossing the river upon the main land, we had meetings at Kingwood, Peries, Richmond, and Hopkinton, and so passed through Naraganset, till we came to Westerby Lower, the last meeting in those parts we had to visit. We took our leave of those friends that accompanied us in great good will; then travelled through the lower part of Connecticut government, crossing many rivers, and the weather extreme cold. It was hard for me to bear; but praises be to the great Name, I was preserved

served in health, and my natural strength did not at all fail.

When we had travelled hard about three days, we came again among friends; and on sixth day had a meeting at Inomaranee. It was to me a good time; for the bread that refresheth the hungry soul was broken. We then crossed over to Long-Island, and were at the meeting at Flushing on first day, the twentieth of the eleventh month. On third day we had a meeting at Cow-neck; on fourth day at Westbury. Lukewarmness and indifference had much prevailed in many places among the professors of Truth. I had often to bear my testimony for the blessed Truth against earthly-mindedness, and all the deceitful and false coverings of the flesh, which had been the cause of it. I returned back to Flushing, in order to be at their quarterly meeting, which began on seventh day for ministers and elders. It was attended with a degree of divine favour, to the comforting of our souls. Those meetings were measurably blessed with the presence of the great and good Master of our assemblies, and his voice was heard by some, to speak as never man spake; and we had to conclude in humble supplication to him for his help, and the continuation of his mercy, in
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visiting and turning the hearts of his people to himself. I then visited the meetings upon the island, which I had not yet been at, and had meetings at Rockway, and again at Westbury monthly meeting, where I was closely exercised on Truth's account; but was helped to clear myself of what lay upon my mind, and came away easy.

I then went to Bethphage, and had meetings also at Sickatauge and Oyster-bay, where there had been a large meeting, but now much declined; yet we had a large meeting, accompanied with Divine Power, to my great comfort. On first day I was at Jericho. The meeting consisted of several hundreds of people, who heard the Truth declared with great attention, the power of it being over all, to the praise of Israel's God. Passing through New-York, I staid there meeting; then crossed over by way of Staten-Island, to Rahway in East-Jersey, where I had a meeting with friends, and some others, that came in, to the edification and comfort of several, myself in particular; being therein strengthened and encouraged to go forward in the future service I might be engaged in. We lodged at Joseph Shotwell's, and on sixth day had a meeting at Plainfield. It was

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but small, by reason of short notice, yet favoured with the overshadowings of divine favour; for which our souls were inwardly bowed to the Father of all our mercies.

I rode to Whitpiny on seventh day to the quarterly meeting, which began on first day. It was a good satisfactory time with us. I staid there on second day, and was at the preparative meeting, which was satisfactory, divers things being opened and delivered in the pure wisdom concerning the things of God, and the good order established in his church. I had some good seasonable opportunities in some friends families; and on third day had a meeting at Rahway appointed for those of other societies; which was to good satisfaction. On fourth day we went to the Great Meadows, where we had a meeting with the friends there, amongst whom is a living remnant. We were made to rejoice together, in a true sense of the shedding abroad of Divine Love in our hearts. On fifth day I went to Kingwood monthly meeting. I had some service there for Truth, in recommending to the good order of the Gospel in each branch of our Christian discipline; which I observed to be much wanting among them. On sixth day I
had

had a meeting at Amwell, at the house of Gershom Motts. It was an open time, Truth in a good degree prevailing. On first day had a meeting at Croswick's; a close searching time it was, many states being opened in the love of the Gospel. On second day I was at a meeting at Freehold, in which I was largely opened in the free extendings of divine favour. On third day, the nineteenth of the twelfth month, I had a meeting at Upper-Springfield. I was led to the states of the people in a close manner, and the meeting ended well. On fourth day I had a meeting at Old-Springfield. It was an edifying and good meeting, Truth having the dominion, to the praise of Israel's God. On fifth day I went to Little Egg-Harbour, and had a meeting there next day, in which I was enabled to clear myself in a good degree, and came away easy.

We crossed the river in the evening to Great Egg-Harbour. The weather being very cold, and having much ice, our journey was attended with some difficulty; but we got well over the river, though in the night, to Great Egg-Harbour, and lodged at Robert Smith's, an ancient friend, who, with his wife, entertained us very kindly. We had a meeting there on seventh day, held at a friend's

friend's house, by reason of the extreme cold season. We had a solemn comfortable time together, and after meeting rode to the other meeting, along the Bay shore, towards Cape-May, which was on first day, the twenty-fourth of the twelfth month 1758. It was a close exercising time with me. The frost was so sharp, we could not cross the Bay to Cape-May, but were obliged to ride round to a bridge, where we crossed the river; which was about forty miles out of the way, and being strangers to the road, we met with much difficulty through the woods, and there was no beaten path to be seen for some miles. I saw that the friend, who pretended to be our guide, was going wrong, and told him, if we took that course, it would lead us much out of the way; for I was very uneasy. Upon which he took out his compass, and finding it so, altered his course to that which I thought lay towards the road. I then found my mind quite easy, and said, I thought we should soon find it, which so happened. I said not much to the friends, but was thankful to the Lord, to find he was pleased to draw my mind towards the way we wanted to go.

Night coming on, with much rain, we lodged at a tavern, and next morning got
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to William Townsend's, where we had two meetings to pretty good satisfaction. On seventh day we rode about forty miles to John Reeves at Greenwich, were at the meeting on first day, the thirty-first of the twelfth month, and had good service for Truth. In that place there is a promising appearance, among the youth, of the prosperity of Truth. Second day, the first of the first month, we had a meeting at Alloway's Creek, which was attended with good; I being helped beyond my own expectation. On third day I had a meeting at the head of Alloway's Creek, where I was led to several states in a close manner, and came away much refreshed in the Lord: praises be to his great Name for evermore! I had a meeting at Salem on fourth day, there being a marriage, and the new wine was handed forth, which made several rejoice under a sense of divine favour communicated unto our souls. On fifth day I had a meeting at Pile's Grove. It was large, several of other societies being there, I was opened in the free extendings of Gospel love to their souls. It was a good time to many, magnified be the God of our salvation! On sixth day I had a meeting at Woodbury, which was a solid good time.

The sixth of the first month I went to Haddonfield, and lodged at the widow Eastaugh's, where I was very kindly entertained. On first day I went to Eveham meeting, where I had been before, and had service for Truth in the love of the Gospel. Haddonfield monthly meeting being on second day, I staid there, and had an exercise on my mind for the honour, promotion, and prosperity of the blessed Truth, and that all might act in the wisdom, power, and life, and might know self kept down by the power. I rejoiced I was at this meeting, Truth favouring, and the Lord's power being over all. I was made thankful in my heart to the great Author from whence all our blessings flow.

I went to Philadelphia on third day, but finding my mind drawn towards the Eastern shore of Maryland, I set out again on fifth day, the eleventh of the first month, and reached Wilmington that night. I lodged at William Shipley's, when at Wilmington, and having seen his wife Elizabeth, when in Old England, in the service of Truth, the remembrance of which had often been revived upon my mind, as believing her to be a mother in Israel, and a sanctified vessel fitted for the master's use, I could not but rejoice to see
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her again, and find her alive in the Truth, now in her declining years. Our next meeting was at the head of Sassafras. It was a hard time with me the fore part of the meeting; yet I came away well satisfied, Truth favouring towards the conclusion, to the honour and praise of Israel's God. After meeting I went home with Joshua Vansant's, where I lodged.

The next meeting was at Cecil. I was exceeding poor and low, and deeply exercised in my mind, but was helped over all, and beyond all thought and expectation of my own; for I think, I may say in sincerity, I had no trust nor confidence, save in the Lord alone, who hitherto hath been my rock, and my strong tower, my sure helper in every needful time. May I, with all mine, put our trust in him, hath often been the earnest prayer and supplication of my soul. I had a meeting at Queen Ann's, which ended well, the Lord's power being felt among us, to our comfort. I lodged at ~~-----~~ Furner's, where we had a meeting with the family, and several others who came in. I hope it might tend in some degree to stir up the careless, and warn the unfaithful. The twenty-first of the first month I had a meeting at Tuck-ahoa.

ahoa. It was small, but attended with good, the Lord favouring us with his presence, according to his gracious promise.

|| On first day I crossed Choptank-River over to Marshy-Creek, and was at their meeting. I was much comforted, and had peace in the discharge of what I believed to be my duty; though I travelled in great fear, and much weakness at times. I was at Choptank meeting on second day, which was silent; yet I came away easy, with sweetness upon my mind, having been strengthened in my silent waiting. I had a meeting on third day at the Third-Haven, where I was sensibly affected with the states of those that were not willing to take up the cross to their corrupt wills and inclinations; and had to bear testimony against unfaithfulness, disobedience, truth-breakers, and such as brought dishonour upon the Truth, and our holy profession. I felt the love of the Gospel flow freely, even towards the backsliders; and in it warning them, I came away sweetly comforted in my spirit. Fourth day I went to the Bay side, where we had a meeting on fifth day, with a few lukewarm professors. I had to exhort them to more diligence in keeping up their meetings, and waiting therein, that
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they might know the renewing of strength in the Lord, and be enabled to worship him (as he is a Spirit) in Spirit and in Truth. On seventh day I was at the quarterly meeting of ministers and elders at Third Haven, where I had some service for Truth. On first day I was again at Tuckahoe meeting, Truth favouring, in the love of the Gospel, many divine truths were opened to the edification and comfort of our souls; and ended in humble supplication and prayer to Almighty God for his help, strength, and preservation in the way of truth and righteousness. On third day I was at Third-Haven, at the quarterly meeting, where several friends had good service for the Truth, in the love of which we were comforted together in the Lord, and helped to bear testimony against those things which are crept in by reason of unfaithfulness among the professors of Truth. On fourth day, the thirty-first of the first month, I, with several friends, went towards Lewis-Town. On sixth day had a meeting at Cold-Spring, where is a poor company of indifferent lukewarm professors. On seventh day I had a meeting at Motherkiln, which was pretty large, and attended with the shedding

shedding abroad of divine love to the people.

I was at Little-Creek on first day, where we were comforted together in the Lord. Here is a promising prospect among the young people of the prosperity of Truth. I was at Duck-Creek meeting on second day, which was small, yet a living open time to several. Thence I passed to George's Creek, where I had a meeting; and so to Wilmington, where I met with Samuel Spavold, who embarked for England on fifth day, the eighth of the second month 1759. I staid the monthly meeting, which was that day, in which I was largely opened to the states of several, things being much out of order, by reason of a difference which had happened among them. I came away I thought clear, and easy in my mind. On seventh day, the tenth of the second month, I was at Concord quarterly meeting for ministers and elders, which was solid, and much good advice was handed forth. On first day I was at Kennet, and had large openings to the people, in the free extendings of the line of Truth's way. On second day was again at Concord quarterly meeting for worship and discipline, in which Truth's testimony went forth against disorderly

orderly gainlayers, and libertine spirits. I had a word of comfort and consolation also to the weak feeble mourners in Zion. Things closed well, and we parted refreshed in the Lord. On third day I was at a meeting at Providence, held for young people chiefly; it was to good satisfaction, and ended well. On fourth day, the fourteenth of the second month, I had a meeting at Birmingham. I felt the Lord was with us, helping and making way by his own power; praises be to his great Name for ever!

After meeting, we crossed the river called Brandywine, and went to my kind friend William Harvey's, where I was kindly entertained. On fifth day, the fifteenth of the second month, I had a meeting at Center, in Newcastle county. I was glad and thankful in my mind, to feel myself fully given up to what the good hand was pleased to give forth, either to speak, or be silent. On sixth day I had a meeting at Hockessin, which was pretty large, and in degree favoured; yet could not say I rejoiced, for in that place I felt the seed suffered, as well as in many other places, where my lot hath been cast of late; especially among the elders, and those that should be the foremost rank in religion. I could not help
mourn-

mourning in secret, at times, under a sense of the relapsed state of the church of Christ in many places. How departed from the innocency and simplicity, and decking herself with her own ornaments of self-righteousness, and also stained and spotted with the world, and the filth of the flesh! On seventh day I was at the meeting for ministers and elders, held at London Grove for that quarter, and also at their meeting on first day, which was blessed with the company of him that dwelt in the bush; for his sacred fire was kindled in our hearts, with living desires, that the mount of Esau might be consumed. On second day (after a solemn humbling season together, in true spiritual worship, which ended with thankfulness and living praises to Almighty God) the affairs of the church were carried on, and transacted in brotherly love, and condescension towards one another. We had also a comfortable and confirming time together on third day; at our farewell meeting, which being a fresh seal of the Father's love, and continued regard for his church and people, in uniting and making us to rejoice together in him, it will remain, I hope, upon many minds, with gratitude to the great Giver of every good gift.

Whilst

Whilst I was here I lodged one night at John Smith's, an ancient friend, who had kept his place well in the Truth, and also at Joshua Pusey's, a good solid friend, who had a hopeful offspring. Hence I went to West-Caln, and lodged at George Singular's, and was at the meeting on fourth day, the twenty-first of the second month. It was an exercising time with me, yet I could not say but I thought Truth had the dominion. After meeting I crossed Brandywine, and went to East-Caln, and was at the meeting on fifth day, the twenty-second of the second month, which proved an helpful edifying season to many. I went after meeting to Downing's Town, and had an evening meeting at a friend's house, which was thought by some to good service. On sixth day I had a meeting at Nantmil, after which I felt easy in my spirit, notwithstanding I had close and hard labour. On seventh day I had a meeting at Pikeland, which was a watering time, for the Lord hath a living seed in that place, which in his own time he will raise up to the praise of his own great Name!

On first day I was at Uwchlan meeting. It was large, and attended with a good degree of divine favour, which made it

satisfactory to many, though not so open to me as at some other times. Our next was at the Forest, or Robinson's. I was much exercised to recommend to an inward waiting, which by many professors is much neglected. Our next meeting was at Exeter. On fifth day we had a meeting at Reading, and afterward went to Maiden-Creek. At Reading our meeting was in the town-house, or court-house, where several soldiers came, and many of the town's people, who behaved very soberly; the good power of Truth coming over all, and prevailing, many minds were humbled and brought low. It was a good time, especially to some of the soldiers, who were reached by the invisible power of Truth. The meeting ended in praises and thankfulness to the Almighty, for his unspeakable favours; who is over all, worthy for evermore!

After meeting we went to Maiden-Creek, where we had a meeting on sixth day. It was large, and to tolerable good satisfaction. We lodged at Moses Star's. On first day we had a meeting at the Great Swamp. It was a living satisfactory time to several; and, in general, an edifying season. I dined, after meeting, at Morris Morris's, the husband of the worthy Susanna Morris, and then rode
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to Plumstead, where we had a meeting on second day, the fifth of the third month. The good power of Truth was also felt among us in this meeting, to the edification and comfort of our souls. On third day I was at Buckingham monthly meeting, in which I was favoured with the pure life and fresh spring of the Gospel, which ran freely in the love of it.

Here is a large body of people in this province of Pennsylvania, the elders of which are too much in the outward court, which is only trodden by the Gentiles, or such as are in the spirit of the world; yet a young and rising generation is here, as well as in several other places where my lot hath been cast, since I came into this land, whom the Lord hath visited by his power and good Spirit in their hearts, which, as they take good heed in yielding obedience to, and bring all things into the obedience of Christ, will crucify all their inordinate desires, evil thoughts, and imaginations, and enable them to bring forth the fruits of the Spirit, which are love, joy, peace, gentleness, meekness, long-suffering, and goodness: against these there is no law. I have often travailed for them since I have been among them, lest the labours of love, which have long been bestowed on thee, Oh America!

America! thou favoured of the Lord! lest they should be bestowed on thee in vain; and thou, instead of bringing forth fruits to the praise of the great Husbandman, should bring forth wild grapes, fruits of the flesh, such as he can in no wise take delight in; and instead of a blessing, draw down a curse, and provoke him to take away the hedge of his protection, and thou be trodden down and laid waste by the devourer; and for thy ingratitude, disobedience, and unfaithfulness to him, even command his clouds not to rain upon thee any more. But mayst thou never harden thine heart, and stiffen thy neck against so tender a Father, who hath so long nursed and fed thee; so merciful a God, who hath often pardoned thine iniquities, though they have been as a thick cloud. He hath so visited thee, in mercy sparing, and waiting thy return, that if thou return not with thy whole heart, his anger and indignation certainly will break forth against thee, and so as not to be quenched; no, though thou mayst make many prayers, and spread forth thine hands, he will not hear nor regard; inasmuch as thou hast hated instruction, and did not choose the fear of the Lord, but hast set at nought all his counsel, and would not take heed to,

to, nor regard the secret reproofs of instruction in thine own heart. He will also laugh at thy calamity, and even mock when thy fear cometh; when thy desolation is unavoidable, and thy destruction as swift as the whirlwind. I humbly beg this may never be thy doom; but in order that the days of his mercy, and thy tranquillity, may be lengthened out, let Truth take place, that equity, justice, and true judgment, may run down in the streets of thine heart like a mighty stream: then shall thy peace be as a river, or as the waves of the sea, that never can be dried up.

I was at Wright's Town on fourth day. It was an exercising and low time with me, but I trust Truth did not suffer on my account. On fifth day I was at Makefield. It was a living and precious time with us in the meeting, Truth's power prevailing to the dividing the word aright. The sense of which is cause of true thankfulness to the humble-hearted. I had a meeting at the Falls on sixth day, to solid satisfaction; and afterwards rode to Bristol, and had a meeting on seventh day, the 10th of the third month. I was glad Truth in some good degree had the dominion. I staid the meeting on first day, the eleventh of the third month.

This was a good time to us; the Lord's power was over all, to the praise of his own great Name!

On second day I had a meeting at Abington, in which I was favoured with the openings of Truth, in the spring of the Gospel, to the exhorting all to faithfulness, even the rebellious, and gain-sayers; that they might come to know salvation to their souls through Christ. My next meeting was at Horsham, which was large; in which Truth favouring, it was made a precious time to many, as I then felt. On fourth day I had a meeting at Gwynedd or North-Wales, where there is a pretty large body of friends; the sight of whom, in many places, and the sense of divine favour still extended towards them, was cause of humble thankfulness. On fifth day, the fifteenth of the third month, I got to Philadelphia, having in this visit been absent from thence about nine weeks. I made my home, whilst there, with the widow Rachel Pemberton and her son John, worthy friends; she a mother in Israel, and a great care-taker of the poor servants who have been sent, not only in opening the door, and kindling the fire, but in ministering every thing that she thought might be a help
and

and service to them in their journey; for which, I am fully persuaded in my mind, she, with many others, will not lose their reward. "Inasmuch as ye did it unto "one of those little ones" (saith our dear Lord) "that believe in my Name, "ye did it unto me."

The thirty-first of the third month I left Philadelphia again, in order to visit a few meetings in Chester county which I had not yet been at. On first day I was at Providence meeting, which was a good and satisfactory opportunity, the state of things much opened, and our minds in a good degree humbled, under a lively sense of divine favour. I was at Concord on second day. John Churchman also being there, was very helpful to settle the minds of some, who had gone into jangling about some things which had happened among them. This being their monthly meeting, we left them to appearance in a pretty quiet frame of mind, and things ended well. After meeting I rode towards Haverford, and on third day was at Haverford meeting, which was well. On fourth day I was at Darby meeting. It was an exercising time to me, things being much out of order, some differing in their judgment concerning what was, and what was not, consistent

sistent with our religious principles in regard to military service, in which several who go under our name, had been meddling and concerning themselves. This brought great exercise and trouble on the faithful. A grievous refractory libertine spirit I saw appeared; yet it was in a good degree kept down, and Truth, in some good measure, had the dominion.

On fifth day, the fifth of the fourth month, I was at Springfield. It was a large good seasonable opportunity to many. On sixth day I was at Newtown meeting; in which Truth's way was largely opened, and livingly set forth in the power of it, to the humbling, and solid satisfaction of many: a day to be remembered by the sensible. After meeting I went to George Miller's, where I had been before; a very kind friend. On first day I was at Middletown meeting. It was a large gathering, and Truth had the dominion over all; though many dry professors were listening and longing after words, which sometimes hath caused the living stream to be withheld for a season; yet the great goodness and condescension of a merciful God is wonderful, in that he is pleased to cause the living stream of the gospel ministry to issue and break forth in a wonderful manner, to the

the refreshing of his own heritage. The glory and honour, with living praises, be given to him, and that for evermore!

I had an evening meeting at the school-house; it also was an opportunity of good to our souls, which were refreshed together in the Lord. Isaac Greenleaf of Philadelphia being with me, on second day, we were at Goshen meeting, which was attended with good; Truth in some good degree favouring. We lodged at Aaron Ashbridge's, and on third day had a meeting at Bradford. We were much hindered in our way by the waters being much out, and a friend was in great danger of being carried away, but was preserved. We got to meeting, though friends had been gathered an hour, or more. It proved a good season; the Lord had compassion on us, and caused his Gospel rain to descend on the thirsty ground, to the refreshing of that which was of his own right hand planting, and also to the placing judgment upon the unrighteous part, and all the fruits thereof. I came away thankful in my spirit to the Lord, for his great goodness to his poor people; because I saw his mercy and loving-kindness endure for ever.

On fourth day we had a meeting at the Great Valley, in which I perceived the

the extendings of good was offered, even to the gainfayers and rebellious: a mercy unspeakable! After meeting we went to a friend's house, with whom Margaret Ellis abides, and were at Radnor meeting on fifth day, the twelfth of the fourth month; in which, though I was attended with much weakness, I thought I had some service for Truth. On sixth day I had a meeting at Merrion, which was not an unprofitable season, I trust, to several. I returned that day to Philadelphia, and on seventh day, with John Pemberton, I rode to Plymouth, and was at that meeting. On first and second day at New-Providence. On third day returned again to Philadelphia, with some degree of satisfaction, and attended their week-day meeting, there being a marriage. Several did rejoice under a renewed sense of the ancient power and loving kindness of our heavenly Father's tender regard, in that he was pleased to cause his love and life-giving presence to be felt amongst us, to the refreshing the sincere and upright hearted. Glory and praise be to his great Name; for he is worthy for ever!

I staid in and about Philadelphia betwixt three and four weeks, in which time I attended meetings as they came
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in course, and also paid several religious visits to families, as I found my mind drawn in the movings of Truth: in all which service, though but small in comparison of some others, I found my spirit favoured with sweetness, and a degree of peace. Whilst I waited here, supposing my service to be mostly over upon the continent, having paid a general visit, I unexpectedly, and pretty suddenly, felt a strong draught towards Barbadoes, or the West-India Islands. I acquainted friends therewith, and made some essay for a passage, yet saw not my way quite clear; but in waiting felt my way open towards the Jerseys, and on the twelfth of the fifth month I, with John Pemberton, went to Mount-Holly, and was at the two-weeks meeting on first day: and on second day at More's-Town, where a meeting was appointed for two friends, who were on their way towards Salem yearly meeting, where I was also with them. On third day John Pemberton left me at Ancocas, which meeting was in a good degree satisfactory, and also to the honour of Truth, the edification of the Lord's people, and the praise of his great Name! On third day evening I came to my worthy and well-esteemed friend Elizabeth Eastaugh's, where I lodged.

lodged. On fourth day I was at a meeting at Haddonfield; on fifth day at Woodbury; sixth day at Solomon Lippincot's; seventh day at Piles-Grove. All these meetings, I thought, had a good tendency to the edification of the churches, and ended well. Thanksgiving and praise be to him that lives and abides for evermore!

The nineteenth of the fifth month 1759, the yearly meeting for worship at Salem began, where we were much comforted together, in the enjoyment of divine goodness. The free extendings of the Gospel-spring flowed plentifully, to the watering the heritage of God; the sense whereof bowed many with humble reverence, in praises to his great and everlasting Name, who is worthy for ever! The twenty-fifth we had a meeting at Evesham, and went next day to Mount-Holly, where also we had a meeting; on seventh day to Croswicks, where their quarterly meeting began for ministers and elders. On first day I was at Bordentown in the fore part of the day, and at Trenton in the evening; at which meetings we were measurably comforted. On second day I was at Croswicks again, at the meetings for worship and discipline, wherein Truth favoured us in a good degree. On third day

day the meeting was very large, and I was deeply engaged for the honour of Truth's cause, there being a loose libertine spirit amongst some who go under the name of friends, yet never came under the yoke of Christ, to know the deeds of the body to be mortified; but live at ease in the gratification of their heart's lusts, and cause the way of Truth to be evil spoken of. My concern was chiefly to such as live at ease in Zion, and to the backsliders in Israel, yet I had a word of comfort to the mourners in Zion, and the heavy-hearted in Jerusalem, that they might hold on their way. I was glad of so seasonable an opportunity, wherein I was led to speak so closely to the states of many, in true Gospel-love, which was as a seal of divine favour.

Upon our taking leave of each other, we committed one another to the Lord, and parted in great love, and true Gospel-fellowship. I then crossed Delaware at the Falls, in order to see my friends once more in Bucks county, where there is a large body, and got to my worthy friend John Scarborough's on fourth day, with whom I had travelled several weeks both in the Jerseys and Maryland. I had great satisfaction in his company, he being a man of a good understanding, a

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tender spirit, and very serviceable in the church. The quarterly meeting for ministers and elders began at Buckingham on fourth day, the thirtieth of the fifth month, which I attended, and also on fifth day a meeting for worship and discipline, and I thought different sentiments were getting in amongst them. If great care is not taken to keep to Truth's teachings, and the unerring guidance of it, which will subdue and keep down all unruly spirits, there will be great trouble and uneasiness, if not separation, in many places: for I saw an evil spirit of dissention was got into the church, and in the ways of its workings, it appeared in divers shapes, in order to draw after it the hearts of the simple, and such as, like itself, are unstable; for it is an unstable spirit, and by this it may be known, and such as are led into its ways, and own its workings. For they will be restless, not easy, under the cross; but will cast off the yoke of Christ, and go from his teachings, meekness, and humility, into a haughty proud spirit, which is rough, full of hatred and envy, despiseth counsel, and will not bear reproof. This spirit, I thought, I perceived working in the mystery of iniquity; but its time is not yet fully come to bring forth its monstrous birth.

birth. The Lord's mercy is very great to his people, for this seed of the serpent hath hitherto been crushed, and put by, in its puttings forth; and the true seed, though through hard labour and travail, hath been brought forth into dominion, to the praise of Israel's God.

This quarterly meeting consisted of several hundreds, mostly a young generation. The gracious extendings of divine goodness was felt, and Truth's power did prevail over all the powers and spirits of darkness. I was glad I was here, and my spirit did rejoice in the Lord, the God of my salvation. After meeting on sixth day I went home with Samuel Wilson. On first day I was at Plumstead meeting, which was attended with good, the power of Truth prevailing. In the evening I was at a meeting nigh Buckingham, at a school-house. It was a large gathering, and we were much comforted and refreshed together in the Lord. I was at their monthly meeting at Buckingham on second day, the fourth of the sixth month; in which, through the prevalence and owning of Truth, which came over the minds of the people, things were carried on well, both in the time of divine worship, and in transacting of the affairs of the church; for the power of Truth kept
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down all restless and unruly spirits, which at times are putting up their heads in opposition to the testimony thereof, and are for trampling all discipline under foot. I was deeply exercised in my spirit before the Lord at times, that I might be kept in the innocence, meekness, and pure wisdom. Some being as I thought, righteous over-much, I was afraid lest they should destroy themselves, and so dishonour the cause of Truth, which they at times had so zealously contended for.

After this meeting was over, I went to Wright's-Town monthly meeting, which was next day. In this meeting I had hard labour and exercise; yet things ended well, I came away satisfied, and thankful in my heart to the Lord, for his unspeakable mercies. The Falls monthly meeting being on fourth day, I was there also, had some service for Truth, and parted with several friends in much love and tenderness, we not expecting to see each other again in mutability. On fifth day I was at Middletown monthly meeting, in which I was drawn forth, in the living spring of the Gospel, both in the men's and women's meeting. Then feeling my spirit easy and clear, I left them in love, and the unity of the
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one spirit, which had united us together in a near manner.

On first day I was again at North-Wales, and had good satisfaction at their two meetings. On second day I returned again to Philadelphia, having been about a month from the town. On third day, the twelfth of the sixth month, I was at the Bank meeting, in which we were comforted together, it being an edifying season to many. I staid in and about Philadelphia about four weeks, visiting some families, and attending meetings as they came in course, though, in meetings, I had little to say, being shut up, and much bound in my spirit to keep silence in that city. The cause is best known to the great overseer of his people, who can do with them as seemeth to him good: and I saw it was good for his servants to be resigned and contented with all the openings and shuttings of his hand; with the various dispensations he is pleased to lead through, that there may not be any confusion throughout the camp of God's Israel. I could not but rejoice, in thankfulness of heart, that I was quite silent, and still in my spirit; being made sensible it was the Lord's own doings, and indeed it is marvellous in our eyes, that he who is the captain of our salva-

tion, should call for such a cessation of arms, for a season, that his soldiers might take a little rest under his royal pavilion and canopy of pure love.

I was at Darby week-day meeting the fourth of the week; on fifth day at Chester week-day meeting; and on sixth day at Chichester, where a meeting was appointed for me; which was large, and accompanied with the free extendings of divine mercy to our soul's refreshment. On seventh day I was at London-Grove monthly meeting and also at their meeting on first day. It was a contriting and bowing time with many, and we parted in the true unity, fellowship, and heart-tendering love of the Gospel of Peace. On second day I was at Concord monthly meeting, which was a hard, laborious, exercising season, both in time of worship and discipline; things being much out of Gospel order, by reason of strife and discord, as opposite to the pure and peaceable government of the church of Christ, as darkness is to light. The evil spirit was kept down in a good degree, and that which was out of order much helped by the power of Truth.

The tenth of the seventh month 1759, I got to Philadelphia; the eighteenth, several friends accompanying me, we
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went to Chester, and the nineteenth on board a vessel, which was bound for Barbadoes. Sometime after we were got to sea, I was closely exercised in my mind, which brought me very low, in humble supplication before the Lord, that he would be pleased to enable me to go through whatsoever he, in the course of his infinite wisdom, might suffer to come upon me, whether for a trial of my faith, or any other of his wise and good ends. For I could appeal to him in great sincerity, it was in obedience to his requirings, that I had undertaken that voyage; and not in my own will. This was indeed with me as a time of renewing of my covenant, and coming under a close engagement, that if he would but be with me, to deliver and preserve me in the way that I had to go, so that I might return again to his house in true peace; then he should be my God, and I would serve him. May I therefore, with all the Lord's servants every where, not only make covenants, when under close and deep exercise of soul; but, Oh! let us be concerned strictly to observe and keep them; for I am a living witness for him, that he is a covenant-keeping God with his people.

Whilst I was under this living and fresh baptism, those, to whom I am the most
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nearly united in the closest ties of nature, were brought nigh to me in spirit (though far separated in body) with strong desires and fervent supplications, that they might be preserved in the Truth, and that the Lord, in his infinite mercy, would be pleased to visit their souls with a fresh visitation of his pure love. The churches also of the Lord (especially those people I had so lately visited, and had at times been so closely engaged for, in the love of the Father) were spread before me in the nearest manner, with fervent prayer, that they might abide in his love, stand in his counsel, and live in his holy fear; that so we might still be a people to his praise, and bring honour to his great and holy Name, and the profession we are making of the blessed Truth; that the blessings which he hath reserved, and laid up in store, might not be withheld, but plentifully showered down upon his heritage.

My mind now was much eased, and that which had been as a load upon my spirit was taken away, and I was freely resigned to the will of God. At that time, if I rightly knew my own heart, the fear of death was also removed, and, I trust, the occasion of it, which is sin; for I did not find that my conscience condemned

demned me, though I well know, I have nothing to trust in but divine mercy; through my dear Lord and Saviour Jesus Christ, in whom, and by whom, all our sins are taken away, and we are redeemed unto God, and that by his most precious blood. It is by him we also have access to the Father, his spirit bearing witness with our spirits, that we are his children, often crying, Abba, Father, through the eternal Spirit, which helpeth our infirmities, and maketh intercession for us; enabling us to ask aright, and pray in an acceptable manner.

I may not omit remarking at this time, when the French were nigh taking us, my spirit was so at liberty, and over them, and all the powers of darkness in the Lord, that I did not see it would be so; and having had great freedom and liberty in my mind to go in this same vessel, could not reflect upon myself for missing of it in any respect, except it was in making mention of it sometimes too freely, which it is likely some might lay hold of, and that not to their own advantage. When we were taken, the Frenchmen (considering all their views are for plunder) did not use me ill. They took my little money, some of my linen, and part of my other wearing apparel; but my
bed

bed and chest, with many other necessaries, they let me keep; which was of great service to me afterwards. For I was now in a part of the world where I was a stranger, and no money of my own left; yet I do not remember I either murmured or repined at what had befallen me; or that any distrustful thoughts rose in my heart, so as to trouble and oppress my spirit; which I esteemed as one of the most singular favours amongst the many I have received from the great and merciful hand.

The privateer belonging to Martinico, we landed at a town called St. Peter's: great part of which was laid in ashes about two weeks after we were set at liberty, as I was afterwards informed. We were all had to prison; but our captain, myself, the mate, and a passenger, were put into a little room, which opened into the prison-yard. I think it was about twelve feet square, and we upwards of twenty (if I remember right) to lie in it. Before we left the place, my fellow-prisoners behaved courteously and civilly, none of them offering me any abuse, though I had often to reprove, and exhort them to amend their lives. It was extreme hot weather, and our yard, where we had liberty to walk, as well as our lodging room,

room, was exposed to the sun most of the day. They let me have my bed in the night next to the door and window for the benefit of the air, which was an advantage; but, alas! I had a great disadvantage along with it, for the tub in which we eased ourselves, stood very nigh me, and the wash and filth of the court-yard came through a hole in the wall, very nigh the window where I lay, so that oft in the night I was nigh fainting with stink, which the heat of the weather made very nauseous. The bread allowed us was pretty good, but almost every kind of victuals was loathsome to my stomach in this stinking unwholesome place. There were salt beef and pork for those that could eat them; but it being neither soaked, nor half boiled, I perceived there was but little of it eaten by any. My chief living, whilst there, was bread and water, sometimes a little coffee, but that was seldom, for we could not always get it boiled. Oatmeal mixed in water was what I often drank, it serving also for food. The water they let the prisoners have, I believe, is very unwholesome, it being taken up below, where the negroes wash their clothes, and also where the filth of the town is cast in. Most of the prisoners, I perceived, were troubled

troubled with a lax; and I had not been there above two or three days, before I was taken with it; which, with the extreme heat, and unwholsomeness of the place, brought me so low and weak, that it was hard work for me to walk about a little in the prison-yard; but I strove, and was helped indeed beyond my own expectation; for after we were set at liberty from the prison, we were six days on board the vessel that set us upon the English island, in which time I think I suffered more hardship than whilst I was in prison; for being very weak, and the weather still hot, close, and sultry, I could not abide in the cabin among the people, but was forced to lie upon the deck, where I could get air, though I was exposed to the night-dews, and gusts of rain, which we sometimes had; all which tended to increase my disorder. The French captain gave me the liberty of the cabin, and shewed me kindness in other respects. We were becalmed under the island of Guadaloupe, and came to an anchor in a cove, where we took in fresh water; but I went not on shore. I was informed there was a great mortality among the English soldiers; and many others, who went about business, were taken off very suddenly at this place.

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The seventh of the ninth month they landed us at the island called St. Christopher's, where I found some kind friendly people; though the generality were very gay, light, and airy. After I had been there a little time, my disorder abating, I began to gather strength, so as to walk about; and I found a few here, who had some knowledge of friends, and their principles, by reason of their education. One Joshua Lawson, a sail-maker by trade, a man of good report among his neighbours, was willing I should have meetings at his house, he having a large room very suitable for that purpose. So I had several meetings, the town's people coming pretty generally, and several were reached, I believe, by the heart-searching power of Truth, which opened unto them their states and conditions, especially some of the younger sort, who were tender, and very desirous to have meetings. But, alas! their eye and expectation began to be so upon the poor weak instrument, that I queried in my own mind, whether I should have any more meetings with them; for that spirit, which hungers after words, sometimes shuts up the spring of the true ministry; or it is withheld for a time on that account.

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However, now about, it revived in my mind, that I had felt a draught of the Father's love towards the island of Nevis, when we sailed past it, in our passage from Martinico; though I was told by one that knew the place (such was the conduct of many of the inhabitants) there were little hopes of getting a meeting, or being received there; but that did not discourage me, I finding something in my mind that removed that obstacle out of the way. Therefore I, with Caleb Copeland, a young man from North America, took boat, and in a few hours arrived at Charles-town, the chief place on the island. We took up our quarters at a tavern. The day following, being their general court, many of their inhabitants came to town, and the place where we were being nigh the court-house, and the grand jury doing their business, and dining there, drew a pretty deal of company. Most of them, at their first seeing me, seemed as though they could hardly be satisfied with gazing; but I endeavoured to keep my eye to the Lord, whose presence I felt to be nigh me in a good degree, to keep me still and quiet. So they had their full view of me, till their curiosity was pretty well satisfied. They offered no other incivility, than

than fleeing, Ishmael like. However, the grand jury, either out of kindness, or further to satisfy their curiosity, sent us an invitation to dine with them; but it being late before they went to dinner, our landlady ordered ours sooner. I did not find any thing in my mind against eating with them; though many of them be a light, vain, airy people, and their company not desirable to a solid mind.

They sent a messenger for us when they sat down, by whom I sent word we had dined. But they sent again, so I went in, and told them we took their invitation kindly, but we had dined, and therefore desired to be excused from sitting down with them. They did not seem so light and airy now, as they did before; but said, they should have been glad to have had our company. I observed, they are very much in the custom of drinking of healths, as well as in using many other vain compliments, which I had to shew my dislike to, not only by not using them, but in letting them also know they were against our principles, and the apostle's advice to the believers, where he saith, "Be not conformable to this world; but be ye transformed, by the renewing of your minds." I much desire my children may take notice of these little remarks;

remarks, and put in practice that excellent advice of the apostle, not to be conformable to the world's language, vain customs, and fashions, which deface that beautiful image and likeness man was first created in: for every thing was good that God made, and had an excellency and beauty in it; man, the greatest of all, as long as he keepeth his commandments; but he loses that likeness and image of innocency, by hearkening to the voice of the serpent, who is called the prince of the power of the air, that now bears rule in the hearts of the children of disobedience. I would therefore, my dear children, that you may come to know a being transformed by the renewings of the grace and good spirit of Truth, upon your minds and understandings, into the nature, image, and innocency of the children of God, and stand in it, by keeping his commandments; for herein is man's perfection.

A meeting had been proposed to be held in the court-house, several seeming to forward it, especially an old priest, who bestirred himself pretty much; which I thought somewhat strange. When it was nigh time for the meeting, he went along with me to the court-house, where the justices and several others had dined,
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and had not yet broke up; but that was more than I knew before I went in. However, the priest told them there was a gentleman, as he was pleased to call me, wanted to give them a sermon, and requested that they would give liberty of the hall for a meeting to be held; but one whom they called their chief judge started up in a heat, and said they had not done: and besides, they wanted no sermons; as for his part, he never loved to hear one in his life. A vulgar and unfavoury expression to come out of the mouth of one in his station; and it made me, that I could hardly tell what to say about having a meeting that night, only as several of the people from divers parts of the island were there, it seemed a very suitable opportunity. However, the old priest was not at all discouraged with the repulse he had met with; he being resolved I should have a meeting, went over to the tavern where we lodged; and got the liberty of a chamber, and then came and told me there was a convenient room, and several already waiting. I went, and found every thing in good order for a meeting, except the people's minds: I was also in great poverty, but I think quiet and much resigned. I sat in silence a considerable space,

in which time they were very restless, and rude in their behaviour, such as I had seldom seen or heard before: at length I had something rose in my mind to say, which reached, I believe, the witness of Truth in them; for they became very quiet and still, and sat like another sort of people; and many after meeting confessed to the Truth of what had been spoken.

I had another meeting at that place, and many came. It was a solemn baptizing time. The Lord's power had the dominion over all the rough and unruly spirits: praises be to his all powerful name for ever! There stood up a man at the close of this meeting, and said, he hoped what had been delivered would have a good effect; for it was very suitable advice. More he said, which is not needful to pen; and I thought it was in a good degree of sincerity. Then turning to me, he gave me a friendly invitation to his house. I told him I took it kindly, and should come if opportunity would serve. The company being pretty much gone, he entered into a little discourse with me, and told me, he himself was also a fellow-labourer in the Lord; but he had as little the look of a priest, as any I had ever seen, as I thought.

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He told me also, he perceived that we had the advantage of them, in that we did not tie ourselves up to one text of scripture, as they did, and so could speak to the several states of the people; for he said, it could not be supposed that one remedy could be suitable to every disease. I made some remarks on his just observation, with something concerning the true ministry, the operation of the spirit, and that it was not to be limited; against which he made no objection, but freely assented to the Truth. We parted in a kind and friendly manner. I found he was a man of good understanding, bore a very good character among the people, and was well beloved.

This evening, after he was gone, there came a messenger from one Burnet, a man of note in the island, to desire me to pay him a visit before I left the place; which I did the next morning. He received us very respectfully, without making much ceremony. He asked me some questions concerning my travels and usage amongst the French, which I gave him some account of. He did not seem to want to enter into any discourse about religious matters, but desired I would stay longer with them upon the island; for he said there were several who were the

the descendants of Quakers, and undoubtedly would be glad to see me. But that did not at all induce me to stay, I finding myself pretty easy to leave them; hoping the Lord in his own time will send his servants and faithful labourers into not only this island, but many others in this part of the world, where the Gospel rain hath not been so plentifully bestowed. Oh, Old England, and North America! Though these people are too much in the churlish dog's nature, yet many of them would be glad to partake of the crumbs that fall from your tables. Your dainty full stomachs have often loathed the honey-comb, and their poor souls are wandering about upon the barren mountains of a lifeless profession, seeking the living amongst the dead. May we therefore, that have received the knowledge of the Truth, and been so often watered, be faithful, and bring forth fruits, answerable to the blessings received! Then will the Lord, I am fully persuaded, send forth from amongst us such as shall bring them to Christ the good Shepherd and fold of true rest and peace.

But to return. After I had staid as long as time would permit, and was taking my leave of the man, he put a parcel
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of money into my hand, which I returned, and told him that we did not receive any money for preaching. He said, we could not travel without expences, and I had been taken by the French, and had suffered some loss, and as he gave it me freely, I might receive it. I told him, I was not then in necessity, therefore was not free to take it: but acknowledged it was his good will, and so took my leave of him. After I had been a little time at our inn, we understood he had sent his servant to the landlady, to charge her to take nothing of us, for he would pay all our expences; but it was already paid; and I saw it to be highly expedient for us, to remove all cause from them that might take occasion, that the ministry might not be justly blamed. I left them in a loving good disposition of mind towards friends, and am fully persuaded there are hungerings begotten in the hearts of some of them after the true bread.

After I returned to the island called St. Christopher's, where I had taken lodgings, not knowing how long I might stay, I was not easy to omit having meetings, especially on first days. Several people coming out of the country, I had freedom to sit with them, most of them behaving in a becoming and solid manner.

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Truth sometimes favoured us in time of silence; and though I had thought I should have been shut up, I found the spring of the Gospel was still opened towards the people, at times, in the free extendings of God's love. And it came into my mind, in the opening of Truth, that the Lord hath a seed sown in those islands, which lies under the clods of the earth; but its rising and coming into dominion must be left to his time; he being able to dethrone antichrist, bring down his kingdom, with all his strong holds, and in the room thereof, to establish his own everlasting righteousness; that so in the very place where it was said, they are no people, there shall they be called the children of the living God.

I found some of them desirous that I would visit them in their families, which I complied with, as I found freedom; often having to set before them their unchristian practice, in keeping their fellow-creatures in slavery for term of life, and the cruelty they used towards them, which exceeded all that I had ever seen before; and it raised such a just indignation in my heart, that I used great freedom of speech sometimes in conversation. Yet I trust I did not exceed the bounds of Truth, for I perceived it always had
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some good tendency, either to silence, or bring some acknowledgment from them, that the practice was unchristian, and not to be justified; that they had no right to plead for keeping them, but that of force, and they were a daily plague, and caused them to run into a great deal of sin. Thus I have heard some of them complain, wishing they had never had them, or had some other way to get their bread. So we may perceive the Lord is rising, by his pure witness, in judgment in the hearts of those negro-keepers, shewing them the practice is evil, and they cannot justify it, because the light condemns it, and maketh it manifest to them to be evil. I tarried at this place longer than I expected; but hope it was not time spent altogether unprofitably. And although I have been hindered from going to the place, I at first set out for, I have had evident tokens of God's love and fatherly care over me, in the various steps I have had to tread; yet notwithstanding this evidence of divine approbation, I have not been insensible, that mouths would be opened not only against me, in saying I was wrong led, or under a deception, but also against the Truth; for the Truth hath many enemies, and none greater and readier to judge

judge others, than those that are making a profession of it, but dwell not in the life and power. But it is not a new thing to be counted deceivers, and yet be true,

However, whilst I tarried here, I often enquired for a passage to the windward islands, that such occasion might be taken away, and I be clear of the blood of all men. I thought by way of Antigua might be proper; but when I made some attempts towards it, I was always stopped in my mind, not being free to leave the place where I was. But when I had tarried some time longer, and had divers good opportunities among the people, I felt myself quite easy to leave the island; and not only so, but likewise a strong desire to be gone; also that view, and those drawings I had before, to visit the other islands, were entirely removed, and I was easy to return in a vessel which was then bound for Philadelphia. Therefore, taking leave of those I was pretty nearly acquainted with in Basseterre, the chief town on the island, I went by land to Sandy Point, where the vessel lay to take in part of her cargo. Here I had a meeting with the town's people the day before we set sail, which was the second of the eleventh

eleventh month 1759, having been upon this island, and Nevis, eight weeks.

Whilst I tarried in those islands, there was a great mortality among the people, but it did not bring that awfulness and humility upon their minds, which it ought to have done; and therefore the divine hand undoubtedly will be stretched out still. The captain and men behaved very civilly to me in this passage. I had several meetings with the ship's company, which had some good effect, I believe, upon the seamen. We arrived at Philadelphia the twenty-ninth of the eleventh month, where I was very kindly received by my friends, who had, I believe, nearly sympathized with me in my late exercises. I staid in the city a little more than two weeks, except a short visit to Wilmington friends. A conference was held with the Indians whilst I tarried here, which I was at; and Daniel Stanton and myself, with a few other friends, had a meeting with them at Philadelphia in the state-house.

After some time of waiting in silence, I had something to say, and one Isaac Still, an Indian, who could speak English, delivered the substance of what I said in the Indian language. He appeared

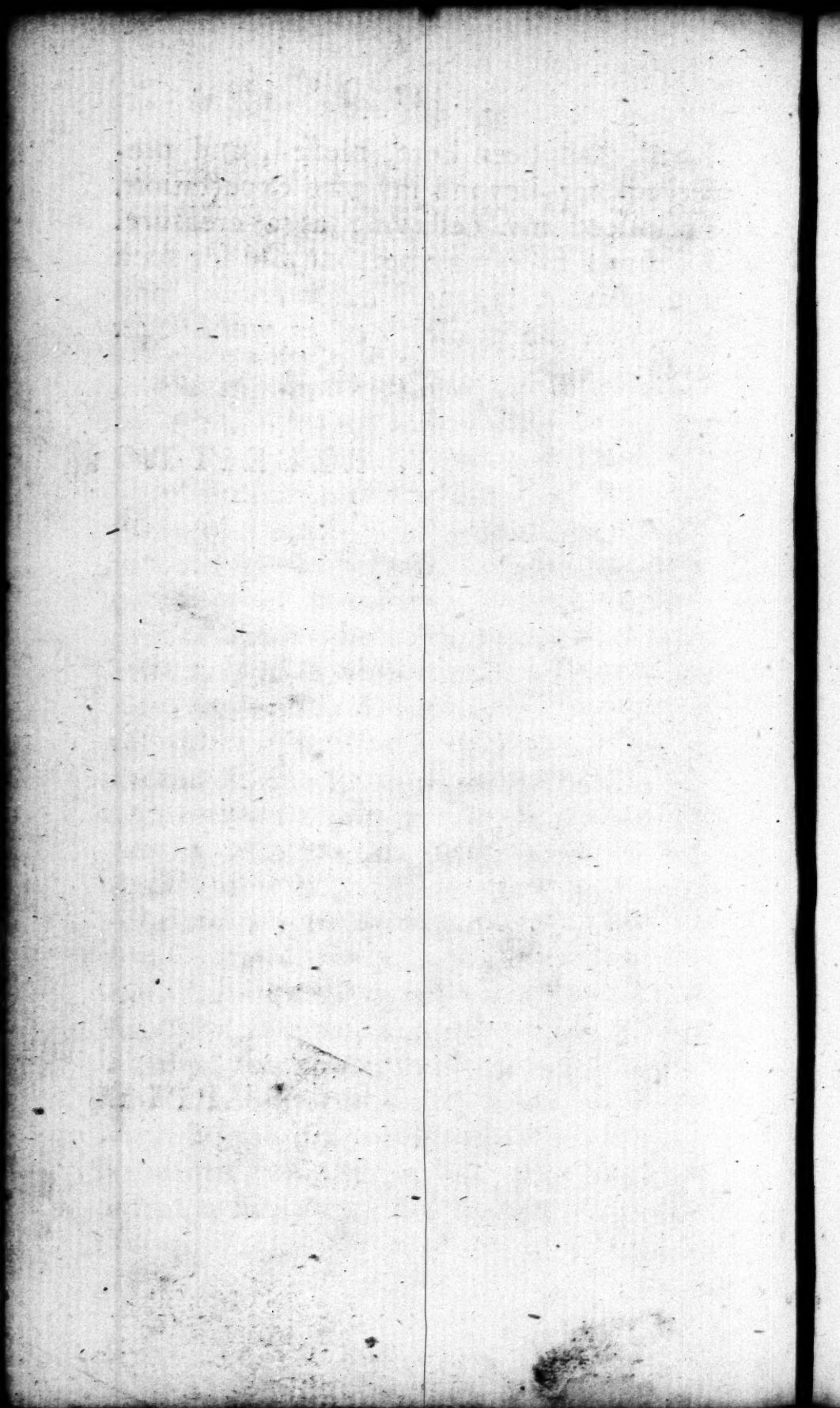
ed tender and well satisfied, being a sensible sober young man. Tedeuscung, and several of the Delaware chiefs were present, and a few of the Jersey Indians. They were solid, attentive, and behaved in a becoming manner. The meeting ended in humble prayer and supplication to Almighty God. My stay being but short here, after I returned from the West-Indies, I endeavoured to take my leave of friends in as general a manner as time would permit, and the sixteenth of the twelfth month 1759, being the first of the week, after a good and satisfactory season with friends at Pine-street meeting-house, I took my farewell of them in the uniting love and pure fellowship of the Gospel of peace.

I went on board the ship Carolina, at the wharf; the master's name was James Friend, a kind, courteous man. We had a very difficult passage, by reason of high winds, and a leaky vessel; yet, through the mercy and goodness of kind Providence, we arrived safe at London the twenty-ninth of the first month 1760, where I staid but a few days before I took leave of friends there, and returned home to my dear wife and children, who, in my absence, with all that I had,

I had, had been kept, blessed, and preserved, far beyond my own expectation, or indeed my deserving as a creature. I desire I ever may be thankful for such unspeakable favours and mercies, and give him the praise, who is worthy for ever!

W. RECKITT.

SUPPLE.



SUPPLEMENT.

IN the course of these travels the author often had his wife and children in his remembrance, and wrote to them, to encourage them to trust in that hand which had drawn him into service.

By a note, dated the eighth of the eighth month 1768, on one of his letters, he desires that they might be preserved for the sake of his children: "When" (says he) "my head is laid in the silent grave, and my soul at rest with the Lord: and also that my Journal may be transcribed for their perusal;" adding, "that the very fragments should be gathered up, that nothing may be lost." For the benefit of his surviving relations, and of mankind in general, the following extracts are inserted. They show the care he had for their welfare, when
far

far absent, and bespeak the fervency of his love. The first was from France, while he was a prisoner there, and is as follows.

Carhaix in France, the twenty-third
of the twelfth month, 1756.

Dear wife and children,

This comes to inform you of my welfare, and though outwardly confined, not having that liberty to proceed on my journey at present, yet I dare not complain, nor say, the Lord is an hard master; for he, in his great mercy and matchless loving kindness, hath been a present help in every needful time, as mine eye hath been single to him, he hath supported me under the exceeding great exercises I have in this journey already met with. Glory and honour be to his great Name for ever!

I would that none of you might be cast down about me, but still trust in the name of the Lord; I am fully satisfied you will find it to be a strong tower, and as the shadow of a mighty rock in a weary land. And there is one thing I do greatly desire of you, that is, live in true love and unity one with another,
and,

and, as much as in you lies, with all men every where, and then the God of love and peace will be with you to the end of your time. I wrote about the seventh or eighth of last month, in which I informed you how I fared, and was in health; since which I am removed to this place, a tolerable situation, and provisions pretty cheap. I have a chamber to myself, and a good bed, being under no restraint, but have the liberty of the town and fields to walk in when I please. I hope to receive a letter from you in a little time. I most dearly and tenderly salute you, and bid you farewell.

W. R.

Philadelphia, the twenty-ninth
of the fifth month, 1758.

Dear wife and children,

I came here this day, having been something more than six months in the southern provinces; in which visit, though the journey has been attended with some difficulties and dangers, yet I have no cause to complain. I lacked for nothing, it having at times been made easy, pleasant,

fant, and comfortable unto me in Christ,
 for whose sake, and the Gospel's, I have
 endeavoured to be given up, according
 to the dispensation of his grace given to
 me, in obedience to his will, in which I
 desire I may stand faithful to the end;
 and the same desire, at times, is strong
 in my heart for all of you that I have
 left behind, that you may be faithful to
 the measure and manifestation of grace
 given unto you. I am not without fear,
 lest some of my dear children, which are
 grown to years of understanding, should
 be, through unwatchfulness and careles-
 ness, drawn away into hurtful things.
 It drops as a watch-word for you to take
 notice of, which, if you do, and walk
 agreeable unto the blessed principle of
 Truth, which you have heard, and, I
 trust, believed in, the Lord hath blessings
 in store for you, will make you truly
 rich, and add no sorrow with it. I should
 have no greater comfort at my return,
 than to see it was your care and chiefest
 concern to be faithful to the Lord, ac-
 cording to the best of your understand-
 ings. This would be more to my com-
 fort and solid satisfaction, than for you
 to have abundance of this world; for
 they that first seek the kingdom of God,
 and his righteousness, the promise is,
 that

that all other things shall be added. I often breathe to the Lord, that he, above all things, may be pleased to sanctify and cleanse your hearts from all sin, that so he, who hath hitherto been the help, strength, preservation, and deliverance of your poor father in his exercises and troubles, may in mercy bless you all, and take delight in you, so as to tender your hearts, and favour you often with his power and living presence, is the sincere prayer of yours, in that love, that neither distance or length of time can separate.

W. R.

Newport in Rhode-Island, the fifth
of the eleventh month, 1758.

My dear wife,

These may inform thee and children, I have hitherto been favoured in a good degree of health and strength to go through the exercises and travels, both inward and outward, which have laid before me, for the sake of the gospel; in the discharge whereof, at times, I find great peace and inward consolation.

My time of stay in this land, at present,

sent, seems uncertain; yet I am ready to conclude it will be until another year; if sooner, I believe it will be acceptable both to you and me: if we be willing to wait in patience the Lord's time, he will be well pleased with us, and undoubtedly his blessing will follow, which will make truly rich, and add no sorrow with it.

I have received two letters from you, in which I had an account of your welfare, in a good degree, for which I am truly thankful to him that hath hitherto helped us, and preserved us. May he have the praise, who is worthy! His ways are all ways of pleasantness, and his paths are indeed paths of true peace, and his mercies and loving-kindness are towards all them that daily live and dwell in his holy fear.

May all my children learn the fear of the Lord, is often my earnest cry and prayer to the Lord for them. Then would they be preserved out of the evils that are in the world, for they are many, and lie close to their youthful inclinations, and if they give way to them, will draw their hearts from the Lord, and out of his holy fear, into a loose, wanton, and libertine spirit, which I caution and warn them to watch against and beware of,
lest

lest they lose the blessing, as Esau did, and the time come they may carefully seek it with tears, and cannot obtain it; for time is very precious, and ought to be prized by all. Some very young in years, when on a dying bed, have bemoaned themselves, and lamented their mispent time, the sense of which causes me almost to tremble, lest it should be the state of any that see or hear these lines read. Therefore I intreat there may be a turning to the Lord with the whole heart; and make no reserves or excuses, but yield obedience to his holy will in all things, according to the best of your understandings, though through a great cross to your inclinations; it is the way to obtain mercy with God, and admittance into his everlasting kingdom of rest and peace, when time in this world of troubles shall terminate.

I dearly salute thee and our children in the love of the Father of all our mercies, desiring you may all dwell in his love, that so you may feel me to be near you in spirit, though outwardly far separated. The dead cannot praise the Lord, but the living; the sense of it at this time for his unspeakable favours to us, with many more of his dear children, whom he hath begotten into a lively hope, bows
my

my spirit. May we all be preserved under a living sense of this life, that when under a degree of divine favour, may be enabled to draw nigh to him, who knows all our wants, and put up our prayers and supplications for each other, in a manner that will find acceptance, is the pathetic breathing of thine in that love that changeth not, including our dear children.

W. R.

Philadelphia, the twelfth of
the first month, 1759.

Dear love,

I have received several letters from home, which intimate thine and our children's welfare, as to health, which gives me great satisfaction, with desires, if it be the will of Divine Providence, such blessings may be continued, and we truly thankful.

I returned yesterday from New-England, and the eastern country, having been somewhat more than five months in that journey. Health of body is in a good degree still continued, and true
peace

peace of mind; for which I am made, at times, to bless that great and everlasting Name, who is over all, worthy for ever! I see I cannot enlarge, only recommend thee to that which hath hitherto kept and preserved, and still will, I am sensible, as we put our trust and dependence upon it. I desire thou, or any of you, will not think me long. I shall, as soon as I am clear, hasten home; shall not conclude for myself, for I am not at my own disposal; yet seem to think I shall look homeward in a little time. My dear love to thee and children, sympathizing with you in great nearness, I dearly salute thee and them, in that which never changeth. Thine in the Lord.

W. R.

Philadelphia, the fifteenth of
the sixth month, 1759.

My dear wife and children,

I am in the perfect enjoyment of health, except some pain in my breast, which is now much better. It hath been a long time since I had a letter from England,

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but

but here have been but few ships from London this summer. I cannot conclude of fixing my return, I having had drawings in my mind to visit Barbadoes, and purpose taking the first suitable opportunity to embark for that place. There are only a few meetings in Barbadoes, so that my stay is not like to be long, except I have to visit any other islands. I may thus conclude at present, but leave it to that great and good Disposer of all things, that hath been my support. I may with gratitude and thankfulness say, he hath been my present helper in every needful time. Oh! may our eye be single to him, he is good indeed unto all that put their trust in him; though great storms may rise, and clouds of thick darkness may appear, I am strong in the faith, the Lord still will be on our side, as we are concerned to be faithful unto him; and if he be on our side, who can be against us? I cannot enlarge much, but desire that you and I may be enabled to commit ourselves to his care and protection; for assuredly, a sparrow cannot fall to the ground without his permission, and if we be faithful to him, we are of more value than many sparrows; for, saith he, the hairs of your heads are all numbered. My earnest cries and supplications

cations have often been for your souls welfare; I would not have any of you think too much about me, though I trust we love one another by the nearest bonds and ties of nature; yet when the love of Truth prevails, we should give up one another for the sake thereof; then in this world shall we be entitled to the hundred fold, which is true peace, and in that which is to come life everlasting. As a most affectionate husband, and tender father, I dearly salute you, and bid you farewell.

W. R.

P. S. I desire my children would not give way to accompany themselves with those that are not friends, for that hath been the ruin of many of our youth. Endeavour, at all times, to attend religious meetings, and also to learn and improve in reading and writing. I am afraid, lest you should not do well; then I shall be grieved and sorrowful if I should live to see you again, instead of being comforted, and rejoicing in you.

Christo.

Christopher's, the ninth of the
tenth month, 1759.

Dear wife and children,

These are to inform you, and all enquiring friends and relations, that I have great and good satisfaction since I arrived at this part of the world, in the discharge of what I have thought to be my duty, notwithstanding I have been exposed to some hardships, and have likewise been out of health about four weeks, but am now as well as usual, can travel, and have a good appetite. Yesterday I came from an island called Nevis, where I have had several meetings; and though I have thoughts of visiting another island or two, I shall not, I trust, stay long in these parts, except I am detained longer than I expect.

I have you all nearly and dearly in my remembrance, though I have been already longer from you, or am like to be longer than I expected; yet I trust we shall find it hath all been the Lord's doings, and as we patiently wait on him, shall find his ways to be ways of pleasantness, and his paths to be paths of true peace and joy in the Holy Ghost, and
that

that his time is always the best time. I would that none might be too anxious and thoughtful concerning me, seeing the same hand that drew me forth, is as able, if he sees meet, to return with me, and bring again to you in safety; and if not, let us not murmur nor repine, if it may but be with us, as it was with the apostle, who said, "To me to live is Christ, but to die is gain." I cannot write much for want of time; the ship is nigh sailing, as I am informed, but commend you to the Lord, as into the hand of a merciful Creator and tender Father, tender in mercy to all that faithfully serve, worship, and obey him.

My spirit salutes thee and dear children, &c.

W. R.

Our friend having left no further account of his travels after this voyage, until his second embarkation for America, there is reason to suppose he travelled but little, except attending the yearly meeting in London, or some short distances near home. But about the year 1764, he again found a concern to visit friends in America. For this purpose he embarked, in company with

Thomas Goodwin, and William Horne, who were returning home from a religious visit to this nation, and arrived safe at Philadelphia, and proceeded through most of the provinces; but his wife dying during his absence, he, on account of his family, rather hastened his return, and embarked in a vessel bound for Ireland; from whence he came to London about the fourth month, 1766, and soon after returned to Wainfleet, the place of his residence.

Of this voyage, he kept only minutes of the meetings he visited; so that we are deprived of a particular account thereof.

After his return, he visited divers parts of this nation, and in particular the city of London, which he often hinted he thought might be the last time; but his love to the cause of Truth continued, and it was evident the fervency of his mind was as strong as ever.

He was a man of great integrity of heart, a lover of peace, and sought the promotion thereof, and had often a word of counsel to drop tending to edification. Not only at particular opportunities, but often, when absent, has he imparted of the goodness and mercy of the Lord to his soul, and also been helpful in counsel

by letters. In one of the last I had from him, he expressed himself thus: "The sap of life lies very deep in the root, and that must be waited for in those pinching times I have met with; and yet I have a comfortable hope raised in me of late, that all would be well in the end, the prospect of which to me hath seemed exceeding pleasant, and, if safe, should much desire it might be hastened; but that is not my proper business to look for, or to desire the reward before the day's work is finished. I have served a good master, but have ever looked on myself as one of the weakest of his servants; yet have endeavoured to come up in faithful obedience to his will made manifest in me, and in this now I have great peace, and an assurance of an inheritance that will never fade away, if I continue in the way of well-doing to the end of the race."

His illness was very short; he was taken with a fit of the ague at night, and next morning, about four, departed this life, the sixth of the fourth month, 1769, and was interred in friends burial-ground the 9th of the same, at Wainfleet, aged about sixty-three years.

The

The long and intimate acquaintance I had with our deceased friend, hath induced me to prepare these accounts for more general service, in which I have had real satisfaction and comfort; and if they afford the same to the reader, my end is answered.

Tho. Wagstaffe.

London, 29th of the }
7th month, 1776. }

I NO 61

F I N I S.

M E M O I R S
OF THE
L I F E,
RELIGIOUS EXPERIENCES,
AND
LABOURS IN THE GOSPEL,
OF

J A M E S G O U G H,

Late of the City of DUBLIN, deceased.

Compiled from his original MANUSCRIPTS, by his
BROTHER JOHN GOUGH.

DUBLIN, PRINTED IN 1782.

PHILADELPHIA: RE-PRINTED

By JOSEPH CRUKSHANK, IN MARKET-
STREET, BETWEEN SECOND AND
THIRD-STREETS, 1783.



DUBLIN: PRINTED IN 1851.

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AND JOHN G. & CO. LTD. PRINTED

AND JOHN G. & CO. LTD. PRINTED

P R E F A C E.

BY THE EDITOR.

IN reviewing the papers my late brother left behind him, I met with the manuscripts from whence the following compilation is extracted; but rather in a loose and undigested state; being only a rough copy of what he seemed to have a design to digest, and, probably, to continue further, if his life had been prolonged: yet even in this unfinished state, finding them to contain much useful matter, many pertinent, judicious and instructive reflections, worthy of, and, as I imagined, designed for a more general service than to lie locked up in a scrutoir, or be confined to his
OWN

own private family; I willingly devoted a portion of my leisure time, to the revising, collating and digesting thereof. And I find no reason to repent of my labour, or think this portion of my time mispent, having received much satisfaction and profitable impression therefrom, as I hope the candid reader will also, in the serious and unprejudiced perusal thereof.

Of literary subjects, history hath been ranked amongst the most improving and interesting: and, I think, it may be allowed this rank of precedence; so far as it leads by illustrious or pious examples, to virtue or good conduct in life; or by a detection of vicious characters, exposeth the deformity of vice, and the ill consequences thereof, as lessons of caution, against the evils we are to avoid.

Yet the general scope of history; being mostly relative to the actions of the great and the powerful, unfolding the violent, or the crafty measures,

The P R E F A C E. v

measures, whereby worldly power hath been acquired, and the policy whereby it is supported and maintained; doth not, in general, abound with patterns for the private man, to form himself by; and too seldom exhibits such, as the good man could copy after, without departing from his character.

Every man cannot rise to conspicuous stations in life, or attain the abilities requisite to fill them with reputation to himself, and advantage to the community: but every man may attain to (that which is infinitely beyond them) the favour of his Creator, by yielding obedience to his revealed will, and his divine commands. It is not every man's business to copy the States-man, the Hero, or the Philosopher; but it is every man's most interesting concern, to live so in this world, as to obtain everlasting happiness in the next.

That history therefore or biography, which describes the lives of such, as have steadily directed their

P course

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course thro' this world to a better, in the right line of piety toward God, and goodness of heart and life among men, seems in an especial manner to claim our serious and attentive perusal; particularly, where these good men themselves, from a view of being still helpful, and serviceable to mankind, when they shall be no more among them in this state of mutability, leave behind them ~~divinely~~ monuments of their experience of the work of sanctification, and saving grace in them: reciting not only the actions and occurrences of their lives; but the internal motives of those actions, and the effect of those occurrences, on the state of their minds: unfolding the gradual operation of the grace of God, for their redemption from evil, and shewing forth the fruits of the spirit, out of a good conversation: Herein leaving the evident prints of their footsteps to lasting felicity, for their survivors, to trace the path to the like glorious inheritance.

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The PREFACE. vii

Of this kind of Biography, we have had several tracts published, in our society, divers of which, having perused with much satisfaction and advantage, as being thereby animated to an ardent desire, of treading the same path to blessedness, and tracing the footsteps of the flock, to the shepherd's tent, I am induced the more readily to forward the publication of the following sheets, and the more earnestly to recommend them, (with other compositions of the like nature) to the solid attention of my friends, and particularly to the youth of this generation.

Whom I could wish to be well apprized, that our reading and study, as well as every other occupation of our lives, is most properly and most profitably employed in the pursuit and acquisition of those virtuous dispositions, whereby we may please our Maker, fill up our stations in life with propriety, and be good examples in our generation, and that it is a matter of important consequence to

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to all, *but especially to this age of inexperience*, to be very careful, and well directed, in the choice of the books they read, as well as the company they familiarly associate with, that they be such as may make profitable impressions upon them: these silent companions of the closet communicate a good or evil influence, according to the subjects they treat of, and the manner in which they are treated, with a secret but powerful effect upon the tender mind, and the apostle's observation that "Evil communications corrupt good manners*" is, in my opinion, applicable to corrupting books, as well as corrupting companions.

From the clear sense they had of the pernicious tendency of such compositions, our friends both in a private and collective capacity, have been frequently concerned to recommend a care in parents and guardians to prevent, and caution youth and others to restrain their inclination to the

* 1 Cor. xv. 33.

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the reading of “ Such books as tend
“ to leaven the mind into vanity,
“ profaneness and infidelity,†” un-
der which description are comprized,
“ Plays, novels and romances, and
“ all those which have a tendency
“ to lead the mind from piety, and
“ to oppose or reject the divine au-
“ thority of the Holy Scriptures.”
and this licentious age, which hath
produced an inundation of fictitious
compositions of the former kind,
romances and novels in abundance,
presents an occasion to reinforce the
caution to our young friends, to be-
ware of touching the unclean thing,
lest their minds be imperceptibly de-
filed thereby.

For such writings being adapted
to the depraved taste of an indolent
and luxurious generation, they seem
more calculated for a diverting en-
tertainment, or the amusement of an
idle hour, than for profitable instruc-
tion, or real improvement in morals,

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in

† See Yearly Meeting's Epistle, 1723, 1762, &c.

Ⅹ The P R E F A C E.

in understanding, or in the temper of the mind: and the time employed therein, I judge, is in general mispent, or spent to a bad purpose, and
“ There’s but little need to drive
“ away that by foolish divertise-
“ ments, which flies away so swiftly
“ of itself; and when once gone is
“ never to be recalled. Plays, Balls,
“ Treats, Romances, Musick, Love-
“ sonnets, and the like, will be a
“ very invalid plea, for any other
“ purpose than their *Condemnation*,
“ who are taken and delighted there-
“ with, *at the revelation of the righ-*
“ *teous Judgment of God.*” *William*
Penn’s No Cross no Crown, Chap. 15.
Sec. 7. Few, I believe, are much
the better or wiser, for the hours
they pass in perusing such produc-
tions. The greater part, being the
invention of corrupt minds, have a
very corrupting influence. And those
which appear most plausible, are too
generally formed to fill the head
with romantick ideas, and airy ima-
ginations;

ginations; to flatter our pride, infuse a taste for sensual pleasures, nourish our propensity to worldly grandeur, and the desire of great possessions, and to bring the mind into a dissipated state: operating in a direction diametrically opposite to the grace of God, *which bringeth salvation*; and teacheth us to deny all ungodliness, and *worldly lusts*; and to live soberly, righteously, and godly in this present world.

For these reasons I am induced on this occasion to cast in my mite, and give my suffrage to this concern of the society I am connected with in religious fellowship; for the preservation of their members from hurtful pursuits: desiring they may receive the word of exhortation to refrain from unprofitable or prejudicial compositions, as well as to peruse with seriousness, such as tend to impress the mind with religious considerations, and influence it to the practice of piety and virtue.

From

From sundry papers which have formerly come into my hands, I have reason to believe, it was a practice with the author of the ensuing pages, to take down in manuscript frequent reviews of his life, by way of keeping an account thereof, in order to take a more minute retrospection: and to form a more precise judgment how he was prepared and preparing for the final account; a profitable, rational, and religious exercise! which it might be advantageous for all to employ themselves in every day of their lives. These seem to have been designed merely for his own private use: but at three different periods he commenced a review of the whole, I imagine, with a more extensive view, the first in the 35th year of his age; the second in the 54th, and the third in the 66th, but had proceeded only a little way in the last, when he was removed from this life. I have traced the last, as far as it was carried forward, and the second to the end:

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end: and from that period, having collected what authentic memorials I could, I have in a supplement continued the narration to the end of his life, which, with the memoirs to which it is annexed, is submitted to the candour of the judicious reader.

I have also annexed an epistle to friends in Ireland, which I found amongst the papers from whence the following memoirs are compiled, which seems designed for publication, and in which there are many observations well worthy the attention of those in particular to whom it is addressed, and of others into whose hands it may fall.

A Testimony,

A TESTIMONY, from the MEN'S
Meeting of DUBLIN, concerning
JAMES GOUGH, deceased.

IT having pleased divine providence, to remove from us by death our worthy friend James Gough, we feel our minds impressed to give forth the following testimony concerning him.

By authentic accounts we find he was born at Kendal in Westmoreland in the year 1712. And, in his young years, was made sensible of an inward monitor to reprove his propensity to evil, and convince him of the error of his ways, which made, at times, profitable impressions on his mind for a season; but, through the instability of youth, these impressions proved not deep enough to be lasting, till about the twenty-first year of his age, when he removed from the North of England to Bristol, it pleased divine goodness to favour him with a fresh and prevailing visitation of his love, whereby he was made willing to give up, in self-denial and circumspection of life, to yield obedience to his requirings, who in his fatherly loving-kindness had thus visited his soul: and, by the gradual operation

ration of the divine power therein, he experienced a growth in the work of sanctification, and was thereby formed into a vessel prepared for the Master's use.

About the year 1738, he removed from Bristol, and settled in Cork, and soon after he came forth in a public testimony, to the virtue and efficacy of that truth, which himself had experienced the beneficial effects of, and growing in his gift, he became an able minister of the gospel, and an instrument of service in the church.

His first journey, in the work of the ministry, was in the year 1740, to the counties of Cumberland, Westmoreland, Lancashire, and part of Yorkshire: His next to Leinster province: and in the summer 1743, he visited the meetings of friends through the principality of Wales, and many parts of England; in the course of which visit, he attended the yearly meeting of Wales, with those of Bristol and London. Soon after his return he thought it his duty to remove into Leinster province, and fixed his residence in Mountmelick, where his service became extensive, being in the center of a large body of friends. He almost constantly attended our province, quarterly and
national

national meetings, where he was often drawn forth in the pure streams of gospel love, to the refreshment, and edification of friends: In the year 1774, he settled in this city, where he was well received, and well beloved, his innocent life and conversation adorning his gospel labours amongst us, being filled with love to mankind in general, and in particular to the flock and family, with whom he was joined in religious fellowship.

He followed his occupation of schoolmaster, for some time in this city, but, in his advanced years, not being sufficiently able to bear the fatigue and confinement attendant on that employment, and being desirous to be more at liberty for the exercise of his gift, he gave it up: and for the three last years of his being a member of this meeting, travelled much abroad in the different quarters of this nation, visiting the meetings, and, in many places, the families of friends, to stir up the pure mind by way of remembrance, and to provoke to love and good works.

And finally, being on a religious visit to friends in the province of Munster, and having proceeded to the city of Cork, where

(where he was engaged in a visit to the families of friends, and had with much diligence nearly finished the same,) it pleased the Sovereign Ruler of the universe, in whose hands our lives are, there to fix a period to his labours, and to remove him from works to rewards: for being seized with indisposition, and following the service before him too closely (as was apprehended) it increased upon him to such a degree as brought on his dissolution, and he quietly departed this life, at the house of our friend Joseph Garratt, in said city, (where he was affectionately and tenderly attended and taken care of during his illness) we believe in peace with the Lord, and much regretted by friends here and elsewhere, amongst whom his zealous labours will be much missed.

We desire that the removal of faithful labourers, may be so laid to heart by their survivors, as that they may be incited to copy their examples, tread the same steps to blessedness, and thereby be qualified to fill their vacant places with propriety.—
 “ Mark the perfect man, and behold the
 “ upright: for the end of that man is
 “ peace.”

He

He departed this life the 6th of the 10th month, 1780, and was buried in the burying-ground belonging to friends of said city, the 9th of the same. Aged 67, a Minister 41 years.

Signed in and on behalf of our Men's-meeting held in Dublin, the 10th of the 4th month, 1781.

John Bancroft,
Robert Clibborn,
Benjamin Byrne,
Henry Astick,
Robert Freeman,
Thomas Fayle,
Thomas Thacker,
Benjamin Glorney,
William North,
John Smithson,
David Newland,
John Robinson,
Joshua Forbes,

Thomas Bewley,
John Dawson Coats,
Joseph Williams,
Joshua Clibborn,
John Robinson,
Jonathan Hill,
Joseph Pike,
Joseph Sandwith,
William Jackson,
William Knott,
Thomas Bewley, ju.
Samuel Ruffel,
Thomas Barrington.

INTRO.

INTRODUCTION.

FOR my own future benefit, and for theirs too into whose hands it may fall, I am induced to commit to writing the following review of my days, now in the 66th year of my age: for since we are launched on the ocean of life, our principal care ought to be to steer our course through it to the port of rest, and unmixed felicity, though it were through all kinds of hardship and self-denial; since, if we fail of this at last, it is then too late to amend it.

Could all the pleasures and advantages of this life be attained and enjoyed perfect and unmixed to it's period, even so they would be no compensation for the loss of happiness in a future and immortal state. But those pleasures and advantages never can be so enjoyed by any one, unless his passions and inclinations are subject to the government of God, who alone ought to govern his creatures, and who discovers his will, to the humble attentive mind.

Indeed the temporary enjoyers of the good things of this life, may shew a face of pleasure to ignorant spectators, while they seem to float, without interruption, in the midst of gratifications and amusements: yet a secret worm is often felt by

them, as it were gnawing at the latent root of their exaltation and grandeur.

It is the universal and impartial regard of Omnipotence, which rebukes them for letting loose the reigns of their lusts or eager inclinations, designing thereby their timely reformation for their everlasting good.

It often opposes the ambitious and proud, in their career, with the unwelcome discoveries, that they are roving in other pursuits than those that heaven designed for them: and not applying their precious time and talents to the great and good purpose for which they were given. Sometimes it displays the beauties and benefits of rectitude, deserted by them; and sometimes the horror and sad consequence of persisting in the neglect or violation of duty, thus discovered on the one hand, and counteracted by them on the other.

Hence too generally, disliking the check to present ease and pleasure, such as are intrusted with the means of doing good, and helping others on their way, turn their attention from this omnipresent monitor, this faithful bosom friend. They fly to tempting varieties, to soothing deceptions, to amusing recreations; they bear their heads aloft among the envying multitudes, and seek to drown his salu-

tary admonitions in splendor, noise, flutter, intemperance and dissipation.

Many such I have known, who are now gone to their long homes, whom in my younger years I envied.

I have been so foolish as to transfer my envy from them, after they disappeared, to their vain and short-lived successors; many of whom are also gone, and so will the rest ere long. And then what follows those that have left their heaven behind them, who assuming to themselves the direction that was due to God, have refused the reverence and obedience of his laws? Ah then the enviers and envied, like the blind led by the blind, fall into one abyss. Unfit for the regions of pure love to God and each other, of perfect peace, of *joy unspeakable and full of glory**, they are debarred from admission into them. Separated in the course of justice, plunged with the vast and innumerable hosts of rebellious and execrable spirits, all their bitterness, envy, resentment, eager desires ungratified, unceasing vexation and anguish descend with them, with infinite increase in an unbodied state.

A sensual earthly mind is too much vitiated to relish the pure joys, or to suit

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* 1 Peter

the society of the spirits of the just made perfect. Goodness is painful to the wicked, being so contrary to the depravity of their nature. Heaven would be no heaven to them.

A change of heart is necessary to be experienced by every man, from a state of nature to a state of grace; from earthly and sensual dispositions and affections, to holy and heavenly, in order to be fitted for the fruition of, as well as the admission into the kingdom of heaven. It is then the greatest wisdom, while time and opportunity are afforded, to use all diligence to attain that state of mind, whereby we may be prepared when all the transitory delights, amusements and desirable objects of this world fail, to be received into everlasting habitations: and how ought our hearts to be filled with thankfulness to God, who in his universal love to mankind, hath provided for them a physician, able and willing to heal all nations, to create clean hearts, and renew right spirits in all, who submit to him, and follow his directions.

But in order to attain this desirable state, we must make a total surrender of ourselves to the divine will revealed to us, in daily self-denial and fidelity; persevering therein to the end of our days, ardent in desire to do good, and to be

conformed to the mind of our creator.

The less we look out unnecessarily into the world, or covet its honours, favours, friendship and greatness, and the more we look to God with a single eye, and covet his honour, favour, friendship and riches, the more shall we experience a growth in the very root, and in all the branches of the divine life, that we may be as a chaste spouse to Christ in every desire and aim, in every motion of the mind, and its companion the body too, and surely he ever merits it from us, even he who has graciously visited, and from day to day invited, and called us out of the spirit and ways of the world, to join himself, in order to partake with him and his, of pure peace and joy in the present, and more infinitely in a future state. His call is "Come out from among them, and be ye separate, touch no unclean thing, and I will receive you, and I will be a father to you," &c. *

By this call were our honourable predecessors in the beginning, separated from the spirit and ways of the world, and incited to refuse touching the unclean thing or whatever sprang from an impure source, what persecution soever that refusal might cost them, knowing that he

* 2 Cor. vi. 17, 18.

whom they obeyed and in whom they trusted, would carry them thro' all opposition, which they experienced (to their unspeakable joy) to be fulfilled, and lively testified to the world, many of them, both living and dying.

Those happy men and women left the Lord's vineyard (thro' their faithful labours with the divine blessing upon them) well fenced and clean (having gathered out the stones thereof) and abounding with the excellent fruits of the holy spirit of Christ.

After this, degeneracy stole in, revolting to the world, reimbibing it's spirit, resuming its customs, language and manners: which has since widely spread and overflowed like a deluge, broken down the fence, and introduced an unhappy change in the state of our society.

Yet there is no change in God or his laws. Oh! then that we may speedily return back to him and them, and to that state from whence we have fallen, else great it is to be feared, will be our condemnation. **I NO 61**

Having premised these brief and most important observations, I now proceed to the narrative of my own life.

MEMOIRS

OF THE

LIFE,

OF

JAMES GOUGH.

I WAS born at Kendal in Westmoreland on the 27th of 12th month, 1712, and my parents John and Mary Gough, professing the Truth as held by the people called Quakers, I received my education in the same profession. My mother, who was an industrious, careful, well-minded woman, taught me to read; and when I was a little turned of five years of age I commenced a scholar in friends' school in my native town, under the tuition of Thomas Rebanks, at which school I continued till my fifteenth year. Having a
good

good genius and a propensity to learning I attained with facility and readiness the Latin and Greek languages; and my quick proficiency therein, (I being of little stature for my age) excited admiration, procured me the fame of a great scholar, vastly magnified my little stock of attainments; and also introduced me to the notice of several persons of eminence in the town, who would frequently question me in respect to my learning, and were generally pleased with my ready answers.

In particular a distinguished justice of peace, with his wife, took a singular notice of me, admitting me (young as I was) to free conversation with them, and introducing me at times into grand company which frequented their house. The said justice would say, that if my parents would give me up to him, he would send me to the university to receive a proper education. This flattered my ambition, as it was what at that time I heartily wished for.

By these means the seeds of wild nature, the noxious weeds of pride and vain conceit (the produce of every soil) received strength and nourishment in my early minority, and shot up high for my present childish age.

But

But in some sort to counterbalance these incentives to pride and airy notions, I had the advantage of receiving my education in a place, in and about which there lived many worthy friends, whose exemplary lives, and religious care and labours, often in my early years made good impressions on my mind, which (though my own propensities soon effaced them) left fixed upon my breast an honourable esteem for those truly good men and women, with painful reflections under the sense of my own infidelity, and secret wishes for that happy condition, which, I really believed them to be established in, by Christ their Redeemer and Sovereign.

My understanding was enlightened when very young, to see both my own deficiencies in duty, and those of many others more advanced in years; and I thought, if I lived to be a man, their harms should be my warnings.

I remember a worthy minister, Joseph Jordan from Virginia, having had the small-pox at a friend's house in Kendal, and being raised up again; at the first meeting which he got to after it, was drawn out in such a moving manner in his ministry, that the meeting in general seemed to be impressed with great tenderness under it: and I then (though but

very

very young) had a share therein. The desirableness of living so, as to obtain divine favour seemed to be very clearly and strongly set before our view. And the opportunity had some good effect upon my mind for a short season.

Here we may remark the advantage that accrues to religious society and to meetings, where they are favoured with a number of faithful elders, living ministers, and spiritually-minded friends; men of truth, "fearing God and hating covetousness."* The liveliness of their spirits; the clearness of their sight, and the uniformity of their conduct and conversation, qualify them to shew the people how they should walk in the pursuit of peace, both by precept and example; precepts drawn from the living spring of experience, and examples formed by a watchful attention to the pointings and limitations of truth. I remember some whose very countenances seemed to command awe, and impress observers with serious consideration. As the salt of the earth, seasoning those amongst whom they walked, with a sense of the truth which lived and predominated in them; under the powerful influence thereof these kept up meetings both for worship

* Exod. xviii. 21.

ship and discipline, and were enabled thereby to keep things in good order, as themselves were a good favour in their allotments. On the other hand we may observe that where the elders and active friends are not under this qualification; but under the form, are suffering their hearts to go after their covetousness, secretly departing from under the influence of this divine principle, the cause and prevalence of Truth too often decline amongst the different ranks of the people, "as in the day when a standard-bearer fainteth."

My mother made it her maxim in her plan of education to accustom her children to useful employment, frugal fare, and to have our wills crossed, in order hereby to render us better fitted to undergo any future hardships in life, that might be allotted to befall us. And I have reason to think that her cares and endeavours, with the examples and labours of good friends, were to me as "bread cast upon the waters,"* which appeared after many days. In the intervals of school-hours she would be for employing me in one useful occupation or other. This I thought a great hardship; and be-

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* Eccl. xi. 1.

ing much mortified thereby, I exerted my wits to evade it, often feigning pretences of school-tasks and exercises, set me by my master, and such like groundless excuses.

The great duty of education, to discharge it rightly, needs divine instruction and assistance, as much as any duty in life, and therefore parents have need fervently to pray for it, and faithfully to follow it when received. Otherwise they may be in danger of falling short, and the deviations and miscarriages of the children (at least in part) may lie at their doors.

But if my mother might seem to err on the one hand, viz. that of severity, it is to be feared that the far greater number err on the other hand, viz. that of indulgence and connivance: and that though the former be more painful for the present, yet the latter generally proves more pernicious in its effects and future consequences. I verily believe, I have enjoyed a better state of health, from being brought up in a hardy way, as my constitution was but weak and tender.

Upon a review of my state at this age, my recollection represents it as a complication of ambition, envy, craft and deceit; but that even then, a divine monitor

tor was near me, to manifest and reprove the corruption of my heart, and the evil of my ways. I was sensible of my mother's anxious care for my preservation from evil, and attainment of good: but I eluded as much as I could, the confinement which she thought conducive thereto, in keeping me under her own eye, and out of the way of corrupting company. I loved liberty; I sought it with eagerness, frequently got it by craft, and abused it to my hurt, as unexperienced young people are too apt to do.

In this state, I well remember, I was afraid and ashamed to meet with good friends, such as I yet loved and honoured, being inwardly convicted from the consciousness of my own vile and unguarded conduct. Sometimes I received from some of them the reproof I deserved; and sometimes I thought their very silence rebuked me. At other times in their company the love and desire of goodness re-entered with a strong force. But being withdrawn therefrom, temptation too often reinstated vice in its wonted seat in my heart, and in the direction of my conduct.

I easily and clearly saw the wide difference betwixt good and bad company, and how much the former was preferable; yet the powerful allurements of the latter forcibly

forcibly drew me into, and held me fast in a wretched captivity thereto, manifestly contrary to my better judgment, which, I fear is the case of many others.

There being a large body of friends in the county of Westmoreland and the adjacent parts, our general meetings were many of them very largely attended; and as it was the care of the elders, and other friends concerned for the welfare of the youth, to encourage them very early to attend the meetings of discipline for their improvement in virtue and sobriety; I attended many of these large meetings, but too frequently without reaping any share of the real benefit intended by them, or receiving any other impressions than those of vanity and airy ambition: so that however such meetings were favoured with divine virtue and power, the dissipation and absence of my foolish roving mind rendered it like the barren heath, not profiting by the fruitful shower, or chearing beams of the sun.

And there is reason to fear, that this may be the case of too many young people, who are pleased to go to these large meetings from other motives than those of piety, who, forgetful of the intent and design of them, indulge their corrupt inclinations in very unseasonable gaiety and festivity.

festivity. What the faithful labourers in the church endeavour to build up, these in their unguarded conduct pull down, and sometimes bring reproach and disagreeable reflections on their religious profession.

Whereas had these meetings been constantly beautified with an uniformity in the conduct of professors, consistent with the divine principle of Truth and the doctrines of its faithful ministers, they would have proved of much greater service. For as the Truth is in itself unspotted, and its excellency unchangeable, the glory and dignity thereof would have shined forth very amiably and attractively in the eyes of the nations, had not the misconduct of its professors too frequently and extensively eclipsed its genuine lustre; which merits the solid consideration of all, who have been educated, or have joined in profession with us; both when they attend such meetings, and at all other times.

(1727.) Being arrived at my fifteenth year, my mother was anxious to have me put to some business. Through her persuation my father in the course of his travels, spoke to David Hall (the memoirs of whose life are extant, and for whom my mother had an honourable esteem) and agreed with him to take me

as usher to his school, desiring no other terms for me but my board, and such instruction as he might see I yet needed: which gave my mother great satisfaction.

She accompanied me to his house at Skipton in Yorkshire. And here I experienced the advantage of the education she had given me, for thereby I was prepared to submit more willingly to continual employ and hardship. And though many of the boys coming from full houses and plentiful tables, thought their fare here mean (as indeed the price for both boarding and tuition, was but eight pounds per annum) yet to me it was in general otherwise.

There happened to be in the family at this time two youths, whose cases or events in life, I think not improper to mention by way of caution: but their names I would wish to be buried in oblivion, unless they may yet be favoured with repentance to salvation.

The one was a lodger in the house. He was a valuable pattern and very helpful in the family. I esteemed him to be in a happy condition, and still believe he was so at that time. He had a few words in the ministry and grew in his gift; but afterwards becoming exalted, and too fond of applause, he fell into the snares of
of

of the grand enemy, and brought a reproach on the Truth, and on the ministry. What need hath he that standeth, or thinketh he standeth to take heed lest he fall!

The other was at that time an apprentice to David Hall. He was afterwards a minister well esteemed among many friends; but alas! he also shamefully fell. And what renders the case of these my formerly well-beloved friends still more melancholy, is, that though there is balm in Gilead, yet they and others, whom the enemy has thus wounded, and poisoned, will not turn to the physician there, but rather endeavour to have their wounds deceitfully healed.

I remember to have heard one, who had basely fallen in an unguarded hour, boasting a few years after, that he had been washed in the bottom of Jordan, and had brought up stones of memorial; and this in an affected ministerial way, when it appeared not to be the case to any but himself: but rather that the poor man was still under the deception of the crafty enemy, willing to deceive himself, and wanting to deceive others, while he was at best but very superficially washed from deep defilements. Judgment had not had its perfect work, though he was very
willing

willing to think and to have it thought by others that it had. And to evade that awful consideration, that the most pure and righteous God is jealous of his honour, and requires our going clean through all that humiliation, labour and patience, which his light in the conscience discovers to be necessary for repairing the dishonour incurred. All palliations or softening excuses; all arts to conciliate human compassion and favour, are but like fig-leaf coverings, through which the nakedness of transgressors is manifest to such as are endued with true sight, and like dawbing over destructive breaches with untempered mortar.—But enough of this digression, wishing it may prove useful where needed.

(1728.) When I had staid in my service at Skipton a little more than a year, my master gave me leave to return to Kendal to see my relations. He made me the bearer also of a letter to my father, wherein he signified, that considering my years, he approved of my qualifications and conduct, and offered wages for my future service. My mother took little notice of the offer; but was exceedingly rejoiced at the other part of the letter as giving her better hopes on my behalf than she hitherto had.

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In the course of the succeeding year, by agreement between my father and my master, I spent three months with Richard Kennedy writing master in Liverpool, to improve myself in writing, and learn some branches of the mathematics. One seventh day while here, I (having always a great propensity to see towns and places that were new to me) went to see the city of Chester, and lodged two nights at Peter Leadbetter's; in my return by Eastham Ferry, which is five miles athwart to Liverpool, an elderly gentlewoman having got some play-books in the boat, I offered to read for her: as I was reading, some horses in the boat grew unruly, which terrified her very much; so that she put by her play-books, and would no more (while we were in the boat) touch them herself, nor suffer me to touch one of them.

Many remarkable preservations I had in my younger days: but the most remarkable was during this my residence at Liverpool which happened as follows. One first day in the afternoon I went with some other boys a boating in the dock, which by means of flood-gates was kept so full of water as to keep the ships afloat, when the tide was out. We rowed several times from one end of the dock to the other.

other. At length some rude boys, that were stronger than we, took from us our oar, or oars, and this in all probability proved the means of our preservation: For now we found ourselves obliged to work our way with our hands by the ships to the upper end of the dock. Which just as we reached, we heard a noise as of the loudest thunder: climbing up from the boat unto the quay, we soon found that the dock gates being grown old were broken down. The water rushing out in a rapid torrent, bore down all before it, oversetting and greatly damaging several vessels that lay near them. The frightful nearness of such a danger, and narrow escape from it so affected my mind, as to invade my sleep that night, and repeat itself again to my imagination with aggravations of horror.

At the expiration of my three months here, I went to Kendal yearly meeting, where my father, being just arrived from a journey, in which he had made his way through Skipton, informed me that he had agreed with David Hall to bind me to him for four years longer; this was no agreeable intelligence to me, for although I honoured my worthy master, yet every thing else was not as I could wish it. I thought I could foresee much hardship to
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be unavoidably my lot: yet as my father had so agreed, I thought it my duty to comply. I endeavoured to put a good heart and face upon it, and so entered upon my part. During these four years my master was frequently abroad at meetings. He did not often miss the quarterly meetings at York, and sometimes attended the yearly meeting at London, and then the care of the scholars in and out of school lay heavy on me.

Both before my coming to Skipton, and while I was there, I often had fresh desires kindled in my heart after redemption, I was shewn clearly the necessity of it, and the danger of delays in a matter of such consequence; so that I left off playing for a time, thinking it great infatuation to squander my precious hours in play, when in danger of my life, and that too for ever. But the most particular reach I had, was at a meeting in our school-house under the baptizing ministry of John Fothergill, whereby I was awakened to vigilance for a season, rising early, and carefully attending to every step in my business, and the duties of my station. But soon, too soon, the fervour of this sacred flame abated, and I gradually fell back, and became just what I was before:

yet.

yet I did not forget or wholly lose the sense of this day of my visitation; but often privately lamented my revolt, and I continued still to maintain a good character amongst friends.

I do not remember much more than what I have already intimated in general of these four years, save that one time, when my master was abroad, I thought myself hardly and unreasonably used, and thereupon conceived a design to run away by night (it being moon-light:) but that kind Providence whose fatherly care was over me, when I was too little careful for my own well-doing, with-held me. For when the time proposed for putting my design in execution arrived, the pernicious consequences of such a procedure, were so clearly manifested to my mind, that I was discouraged from the attempt; and therefore concluded patiently to endure what might be permitted to befall me, till the termination of the time contracted for, might bring me my release in a reputable and conscientious way.

Near the expiration of my time I writ to some of my friends, acquainting them, that I intended to try some new place, and received a letter from my good friend John Wilson of Kendal, signifying that Alexander Arscott of Bristol wanted an usher,

ulther, and offered twenty pounds per ann. Which offer I readily embraced.

(1733.) So leaving Skipton, and the yearly meeting at Kendal approaching, I went thither, staid a few days with my mother, and then set forward for Bristol. In my way at Wolverhampton, standing at the door of the inn where I alighted, I saw a crowd of people passing by, and heard it was a Quaker's funeral; whereupon I went to it, and our friend Joshua Toft (whom I do not remember to have seen before) attended it, and was raised up in a large and living testimony, whereby I was afresh reached, and considerably tendered, and thence proceeded on my way, under revived impressions of good upon my mind, to Worcester; there I met with William Beesly going to Bristol yearly meeting, with whom I went in company to Gloucester, but my horse being tired I was forced to leave him behind, and walk the greatest part of the remainder of the way in my boots. In a few weeks after, that worthy minister and elder John Richardson of Yorkshire landed, in company with Robert Jordan from Pennsylvania, who bought my horse for the same price it cost me.

My good master Alexander Arscott was like a kind and tender father to me. He

was the eldest son of the parson of Southmolton in Devonshire, and himself educated at the university of Oxford, with intention to fit him for the same function. But when he was just ripe for preferment, and might have had a fair prospect that way, his father being well beloved and respected among the great men in that country; he turned his back on all prospects of this kind, being convinced of the blessed truth. This was a great mortification to his father and mother, who would both sit weeping by him in the bitterness of their hearts, as I have heard him relate. This, he added pierced him deeply, as he sincerely desired to be a dutiful son to tender and indulgent parents. A cloud came over his understanding, and the enemy in his own breast suggested that he was acting quite wrong. But as he humbled himself before the Most High, imploring his direction, he received a fresh sight that he must forsake father and mother for Christ, and be faithful to the manifestation of his will, through all events. His parents became afterwards better reconciled to his change, when he was settled in good business in Bristol, where he kept school for the children of friends and others, from that time till his decease, being about thirty-five years,

years, and proved helpful to the rest of his father's family, in procuring them by his interest, places for getting a livelihood.

I came up to Bristol quite plain in my garb (as David Hall would not suffer any other in his family) and it being the time of the yearly meeting, at a friend's house I fell in company with some well-minded friends, one or more of whom observed to me, that fundry young people had come up the same way from the north of England to the southern parts, particularly to London and Bristol; yet after being there a while they ran into the fashions of those places, till they even outstripped the native inhabitants.

Now I had not only been educated in plainness; but had been inwardly convinced of the foundation on which it stood; wherefore upon hearing this account of the ridiculous folly and instability of my country folks, I was sorry that they gave occasion of such remarks to their dishonour, and took up a resolution to continue steady in my old plain way. And I do not know that I suffered any external disadvantage by it: and if I had, the cause of truth is worth suffering for, and the Almighty rewards patient suffering in a good cause. But I found that good friends seemed to love me the more on this account;

account; and even others, who were conscious of their degeneracy seemed to respect me, as apprehending me to be better than themselves: And I had most peace of mind in continuing in my wonted plainness, though I was like a speckled bird, there being even then very few plain-drest young people or others in the meeting of Bristol. But I have observed that deviating from this path of plainness, which Truth leads into, and making excursions in dress, opens the way to intimate connexion with young people out of our society, or libertines in it; and so leads further and further from a due subjection to Christ's kingdom and government, often making them forget and lose the good which they have formerly possessed, and consequently draws them along into the utmost danger. Whereas adhering to the truth and its plain path, opens the way for safer and more profitable and edifying connexions as I often found here, to my solid inward satisfaction, which I hope I shall never forget.

Being now removed far from all my connexions, my parents, relations and the place of my nativity; and being here as a stranger in a strange land, having at first little or no acquaintance in my new residence; in this my solitary situation it
pleased

pleased divine Goodness to take notice of me, and to favour me afresh with a merciful and reaching visitation of his love to my soul, and more clearly to reveal his Son in me, whereby I was given plainly to see, that my safety here and happiness hereafter, depended upon my yielding faithful obedience to his requirings by his light in my heart, and that his requirings would be only what tended to my real good, and lasting welfare.

This was a day of my soul's espousal to Christ Jesus. I was overcome with his love, and with admiration of his condescending goodness to such an unworthy creature; it being the day of the Lord's power, I was ready and willing to do any thing that I saw I should or ought to do.

Having a strong inclination to poetry, I had sometimes at Skipton indulged my fancy therein. But now when the Lord's power took hold of me, I sacrificed all my idols and burned all my collection of poems, even though some of them were on what would be called good subjects; yet they had too much attracted my mind, and engrossed my thoughts. I was made sensible that these poems were not my proper business, yet they took the place of what was really so, and therefore I gave them up. For I now saw that

I must shut out and leave behind me what others generally crave and pursue, viz. The vain desires and delights, which lead away the mind from that great Being, who woos us to true happiness.

And indeed my whole delight was in the company of Christ my dear Lord and master. I was directed by him to do all things well, and bear all things with meekness. And as I on my part carefully regarded and practised his directions, my soul enjoyed the sweet sense of his approbation. And I preferred it before all the world, which I saw to be of little value compared with the favour of its Almighty Creator. To please him I thought well worth all the toil and suffering of the day; and the desire of doing it, whetted my industry and strengthened my patience. Thus I enjoyed a good time, and was often overcome with the love and kindness of my dear Redeemer.

For in him I had now a father, a guardian, and a friend, and an excellent one indeed, who embraced me with the most engaging affection, when I applied myself to do every thing rightly. All friends and relations, with all kinds of enjoyments seemed to center in him alone, for he alone amply supplied all, and having him was having every thing that was good. In his

his presence there could be no want. It was then no hard matter for me to deny every natural and corrupt desire, as for his sake; and to renounce the objects which had formerly pleased me too well, and which I had been foolishly fond of: and yet for the rejection of these things, which had done me no good, but harm, I ever found him a rich rewarder.

In his presence I could envy no man, however rich, eminent or seemingly happy; but I loved all men as his workmanship, and wished that all would come to him, and in and with him be truly happy for ever.

Then bidding farewell to the world and its vanities, whose beauty and alluring lustre were tarnished and eclipsed in my eyes, through the superior brightness of the Sun of Righteousness shining in my heart, I loved solitude that I might seek him, who was now become the life of my life, and wait for his fresh appearing to me, who brought with him not only light to shew me my blemishes and defects, but animating fortitude, fervent desire, and divine help to withstand and surmount corrupt habits and propensities, and vigilantly in the secret of the soul to guard against the first rising of any imagination, or inclination, that was not consistent with

with the pure holy discoveries of his blessed spirit. Thus with the royal Psalmist, Psal. xvi. 11. "In his presence I foundfulness of joy." My mind was moulded into a divine frame, a new creation of pure love to God and to men, wherein the heavens and the earth in a sweet harmony, seemed to shew forth the power, wisdom and goodness of the one good Father and preserver of the whole. I rejoiced that I had lived to see such a day, wherein I had a sure evidence in my own bosom of being translated to a better world, to live for ever united to him and his, if I should then be snatched from this.

Happy had it been for me, had I still thus continued steady in my progress towards perfection; through following his guidance towards it: but being in a great city, I sometimes looked out, and thereby again caught sensual desires, which demanded to be gratified; and were too often obeyed, when in my power, by which I again did harm to myself, and gave away my inward strength and fortitude for walking faithfully, as Sampson gave away his to Delilah; yet I still bore a good character, and many looked upon me as a young man of steady conduct; but by a painful feeling of my own instability I knew myself better.

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A good condition is easily lost, for want of duly observing our blessed Lord's direction to watch and pray, lest we enter into temptation.—While I observed it, I daily and hourly found the benefit of it, in my rising up and laying down, and on my bed in the night season, having my heart and affections wholly set on Christ, and the great end of his having given me existence, blessing his name for so revealing his goodness to me, renewing covenant with him, and watching against every thought that had a tendency to carry off my mind, and separate it from him.

I rose early, implored him to direct me how to spend every part of the day, most to the honour of his name; and to aid me to exert myself in the full discharge of my duty every way, and oh! many times in the day, great peace and solid satisfaction flowed in my soul for attending to and following his internal directions.—Every thing went well and in proper order, through this constant care to walk exemplarily, and act faithfully in the duties of my place and station in life. And many times in the evening of a well-spent day, my soul overflowed with the sweet earnestness of the heavenly and everlasting reward, reserved for perseverance in well-doing.

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Sometimes to every body that I saw, I felt great love to rise in my heart, and a tender well-wishing desire for them, that their souls might partake with mine of the hidden treasures of the unutterable love of Christ, and the joy of his salvation.

May I never forget the day of this his most engaging kindness, and of my espousals to him. I may say *truth is truth*, unchangeably excellent, holy, pure and perfectly good. It leads to every thing that is best, and upholds in it, and rewards for every act and instance of self-denial in obedience to its dictates. Ever worthy to be admired, adored, revered, loved and served by all the nations in the world, as that which alone would make all happy in true love, and preserve all in pure and spotless order every where. So would earth resemble heaven, and its inhabitants be linked in a holy, blessed society with Christ, with angels and the spirits of the just made perfect, in enjoying together the brightness of his presence, in whose presence is joy and at whose right hand are rivers of pleasure for evermore. For this our Lord prayed to his father on behalf of his disciples; "sanctify them
"through thy truth, thy word is truth."

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I continued in Bristol upwards of four years, living with my worthy master, for whom I had a great and deserved esteem, as assistant or usher in his school to the time of his death, which happened the latter end of my fourth year there, he being seized with a diabetes, which gradually weakened him, till at last in a sweet frame of mind he departed this life, generally regretted by friends and others, having been a man remarkably serviceable, not only as a member of religious, but also of civil society. His character for integrity being so universal, that he was very much employed in determining differences between his fellow citizens either as arbitrator or umpire. So that to the blessing of the peace-maker he might seem to have a title above most. His funeral from the Friars Meeting-house was attended by a very great number of friends and others. Four friends appeared publicly to a very crowded audience, viz. James Tylee, Daniel Badger, Isaac Sharpless and Thomas Gawthrop. The next day the men's meeting elected Jonathan Nelson schoolmaster of Reading to succeed him, and desired me to keep up the school till it might be convenient for said Jonathan to come, which I did, and at his coming resigned it to him.

(1737.)

(1737.) Being informed that friends at Cork in Ireland wanted a school-master, I agreed to go thither to serve them in that capacity; so calling to see and take leave of my brother, who lived with Thomas Bennet at Pickwick in Wiltshire in the station of usher to his school, I went from thence to Gloucester and was at the two meetings there on first day, which were poor small meetings. On second day I rid to Worcester, and stayed there at my kind friend William Beesley's over third day. The week-day meeting there, was to me a tendering season both in silence, and under the lively ministry of old John Corbyn; towards the week's end I reached Kendal, where I stayed two or three weeks; during which stay, my father took a fever and died. A day or two after his funeral, I left Kendal and returned to Bristol, from whence, after waiting sometime for a wind, I took shipping for Cork, in company with doctor Ruddy of Dublin, who had been at the yearly meeting in London, and amongst his relations in Wiltshire and was also waiting for a passage to Cork.

I was affected with an awful impression on my first embarking; it put me on considering on what foundation I ventured my life upon the water. On that head
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I was soon favoured with inward satisfaction, and resignation to divine Providence.

The wind being unfavourable we had a very tedious passage, being ten days on the water from Pill to the Cove of Cork. It was late at night when we landed at Cove, and next morning went up in a boat to Cork, where I lodged about two weeks at Jonas Devonsher's, (a friend of a large estate) his two sons being under my tuition, and afterwards boarded in a friend's family till I married.

The meetings of friends in Ireland, and particularly in the province of Munster, not lying so contiguous as in many parts of England, could not so conveniently be joined several together, to constitute monthly or men's meetings of discipline for transacting the affairs of the church, but in these parts particularly, each particular meeting was a men's meeting in itself, and some of the meetings both hereaway and in other parts, being greatly reduced in number, it became the concern of friends in Ireland to recommend, to the larger meetings nearest to them, the care of visiting these little meetings frequently, to inspect their state, and help them by advice and counsel as occasion might require. Two of these meetings,

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viz. those of Bandon and Youghal were under the care of Cork men's meeting, which was regular and constant in appointing visits to them at the stated times.

I being now become a member of Cork men's meeting, (being recommended by certificate from Bristol) it fell to my lot in company with other friends to go upon a visit to the meeting of Youghal: here seeing Mary the daughter of John and Martha Dobbs of said town, a plain and orderly young woman, I found my affections closely engaged towards her, and having proposed to her parents my desire to address her in order to marriage, and obtained their consent, after some time we were married there according to the good order used in our society.

The said John Dobbs her father being convinced of the truth, while he was a student at the university of Oxford, was for his fidelity to conviction disinherited by his father Richard Dobbs of Castle-Dobbs near Carrickfergus Esq; of an estate worth several hundreds per ann. being his eldest son.

His father left it to a younger son, who was to pay my father-in-law ten pounds per ann. out of it, which during the lifetime of that son was but indifferently paid, and by his prodigality the estate
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was involved. But his son Arthur Dobbs, late governor of North Carolina, succeeding to the inheritance thereof, voluntarily doubled the said annual sum, and paid it punctually. My father-in-law having studied physic at the college, practised it with good success, and great Christian charity to the poor, so as to save little from his income that way.

He had been the favourite of the family, but upon his joining in society with friends, and giving up his whole heart to follow the discoveries of the light of Christ in his own conscience, he was treated by his father with the utmost severity as a rebel, and then cast out as an alien. So that he might well be said to have forsaken for Christ's sake, father and brethren, and sisters, and houses, and lands; and like faithful Abraham to have offered up to the Lord whatever was dearest to him in this world, and to have trusted in God, which was doubtless counted to him for righteousness.

Being beloved by friends, he was urged by some to have recourse to the law for the recovery of the family estate as his birthright, which he had done nothing to forfeit, and assistance offered him for doing it. Whereupon he was prevailed with at length to make a beginning; but
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not having that inward peace with Christ which he preferred before all the world, in the first step of contention, he put a stop to all further proceedings, and rather chose to confide in God without it.

For a more particular account of him, see the collection of friends' sufferings in folio, vol. 2, and doctor Rutt's History of the Rise and Progress of Truth in Ireland. Of him I have only to add, that he made a joyful and happy exit, in an exceeding thankful and triumphant state, out of this world, with a full assurance of going to live for ever in a better. He died about seven or eight months after our marriage.

His wife Martha Dobbs was convinced of truth before their marriage, by the dying expressions of a handmaid of the Lord, viz. Deborah Sandham. She had a few words of public testimony in meetings, survived her husband some years, and died in a good old age, having been a heavenly-minded woman.

Previous to my marriage, a small lot of ground offering for building on, which was very convenient to my school, and the carpenter reckoning he could run up a neat small house for a sum I could then spare, (having in my employment in Bristol and here saved so much) I adventured

tured in conjunction with a friend, to take the ground and build upon it, and the house was finished a few weeks after our marriage; but the cost of it came to double the sum the carpenter had proposed it might be built for. This and some other things filled me with gloomy apprehensions, and I became very dull and dejected in my mind in consideration of my circumstances, finding I had gone too far, and owed what I was not able to pay. However, as my intentions were honest, and my anxiety great that I might not by any misconduct blemish the truth, which I had been instructed so highly to prize, by exerted endeavours, with industry and frugality, and through divine assistance, in some time I got over this difficulty, and paid every farthing.

It may perhaps appear to some, that the recording of such transactions, is of little importance or edification to uninterested readers; but it hath not appeared so to me. The account of these difficulties which for want of due care and foresight, and a constant, steady and deep attention to the unerring guide, we fall into, though more humiliating, may perhaps be no less useful for caution, than those experiences, which we can review with more heart-felt satisfaction, are for encour-

agement and imitation. Truth hath ever led to integrity, punctuallity and upright dealing in our outward affairs, and to limit ourselves to few exigencies, and an humble condition in life, rather than invade or risque the properties of other men. We cannot all get a deal of the treasures of this world (nor is a deal necessary to our well being. "A man's life consisteth not in the abundance of the things he possesseth") but we may all live on a little, if our minds be kept humble, and the sensual appetites be subjected to the cross of Christ. Now my view in relating how I was (undesignedly indeed) involved in embarrassed circumstances, is for a caution to unexperienced young persons, to be very considerate and careful in their expences, that they be neither lavished on things needless or superfluous, nor in things otherwise convenient and lawful, in a measure disproportionate to their ability to support clearly out of their own, with honour, reputation and a good conscience; (for in this circumstance things lawful in themselves are not lawful or expedient for them) that so the profession of truth may not suffer reproach by their miscarriage, as it hath done by that of too many others, to the great regret of the honest and right-minded of our religious society.

Further

Furthermore, the narrative of these difficulties and anxieties, that attended my first setting out in the married state, seems to me to convey this instructive intelligence to all single young persons, who have not good patrimonies, or are not yet well settled in some business, proper to maintain a family, that if they would do well in the world, they should not be hasty in this weighty affair; but consider wisely before they proceed toward it. While single they have only themselves to care for, and if they keep their hearts fixed upon the Lord (which is far easier for them to do, than when weighed down under a load of care and encumbrances) and come up faithfully in the way of their duty, they will be happy. And by all means let them beware of entering into this most interesting engagement, which is for life, on which the happiness or unhappiness of this life very principally depends, and by which that of the next may be very materially promoted or retarded, till they see that in the due season the Lord opens their way, and conducts them in it. Then the marriage will be honourable, the married will be like minded, standing in the counsel of best wisdom, will be truly helps to each other both in their temporal and spiritual concerns;

concerns; joining together with united and prepared hearts in religious and family duties, and strengthening each others hands for every good word and work; minding the in-speaking word, more than the attention or opinions, the approbation or censures of the world. Such if they have but little of earthly treasure are happily married. But on any other terms, whether married or unmarried, people are not in a good way. And it is infinitely better to be married to Christ, than to be married ever so grandly in the world out of the divine counsel and covenant.

As I had a religious desire in my choice, and that I might be rightly directed therein, I had reason on the whole (notwithstanding these outward discouragements aforementioned) to hope that I was so. For my wife was the child of good parents, from whom she had received a religious education, of orderly conversation, innocent and well inclined, and we were in a good degree favoured together of the Lord, she being free to give me up to every service I thought it my duty to engage in. Upon my first visit to her, the sense of truth and the solid edifying-conversation of her worthy parents deeply fixed the best impressions on my spirit,

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so that in my return home to Cork (twenty computed miles) my thankful heart was like a cup filled, the tears of divine joy overflowed, and ran down my cheeks the greatest part of the way.— In this thankful frame I reached Cork, and my friends there, who generally had a love for me, were pleased to see me, and to hear such account as I had to give. But then this good went off, and the instability of nature succeeded in a great degree, though still mixed, with a reverent view to the better part.

(1739.) About four months after our marriage, being at a meeting at Youghal, my heart was bowed in reverent fear, and filled with the sweet influence of God's universal love, it then appeared to be my duty, in the clearness of that light and strength of that love, to call to, and invite those present to come to Christ, and yield grateful obedience to his laws. I had been for several years before, fully persuaded that this would be required of me as a duty, and had desired never to dare to venture upon it till it should be so required.

Upon this duty being clearly presented to me in this meeting, discouragements and obstacles poured into my mind in abundance, such as that if I should deliver

liver the words imprest, I should then be exposed to much speculation, and become the immediate subject of conversation among such as love to catch and propagate matter of amusement; that perhaps the like duty might never be required of me again, and in that case I should be likely to be remarked, and talked of for many years, as one who had begun and not gone on. Instances occurred of such as had preached amongst us for a time, and had either dropped it and fallen away, or had on one account or another, incurred a public and general dislike or disgrace, and that therefore it might be safer and better for me to rest quiet with good wishes for the people, and to exhort in a more private way, as I might have opportunity, and a fresh concern on my mind. These grounds of hesitation detained me till a friend kneeled down to conclude the meeting in prayer.

I then saw clearly that if the meeting should break up without my uttering the exhortation, which was fixed with so much weight upon my mind, I should unavoidably incur the stings of conscious guilt, and the crime of disobedience.

Therefore not attending to the friend's public prayer, my mind was earnestly and closely exercised in mental supplication.

sion to the Almighty, that he would abilitate me to be faithful. I had a hard struggle and conflict on this occasion: but at length the power of divine faith prevailed, to the shutting out and putting to silence all manner of discouraging apprehensions. And when the prayer was ended I durst not sit down, fearing I should not have power to rise again in time; but turning about to the meeting, and seeing some of the people staring me in the face, such was my weakness, that I raised up my hat, and holding it before my face, I spoke the words, which had lain with weight on my mind and sat down. A flood of divine joy poured into my heart, and filled it all the day: I went in this frame of mind into several friends' families, and my heart being still melted with divine love, the tears of joy and thankfulness flowed down my cheeks, which some ignorantly mistook for trouble of mind, saying one to another, *they pitied me.*

It was indeed a memorable day to me: for I seemed to myself to be raised above the sordid and sinful inhabitants of this world, and to be admitted a partner of the blessed society of saints and angels, and spirits of just men made perfect through

through entire obedience rendered to their God.

I had a full assurance in myself that if then sudden death should seize me, I should immediately go to that blessed society, to live in a holy and happy communion with them for ever, to adore that God and Sovereign, who had so infinitely favoured us. And this is the very nature of that truly excellent religion, which our dear Redeemer came to bless mankind with.

I might give some small account of services, and good effects, arising from my thus obeying the divine manifestation; but accounts of that kind I leave to those, who have steered more steadily than I have done, and think it more proper for me to look to the other side of my case, and that with shame and confusion of heart, mixed with humble admiration of divine Goodness, which has hitherto indeed been great, and blest me with a few heavenly and good days, wherein I should not have been afraid of death, or of the awful and tremendous judgment which is to follow it. Oh! that I may (through faithfulness on my part) attain the like again, and that my last day may be my best day! But alas, a consciousness of infidelity in divers respects is my present compa-

companion, though not with my will, or by design; but through want of maintaining a proper vigilance and devotion, and thereby losing the fortitude, which I have sometimes been invested with.

Many of our dear honourable friends of the first generation in our society, appear from the time they were drawn to the pure fountain of light, life and love, to have adhered thereto with immovable steadfastness to their last moments: and a few I have known in my time, that have greatly arisen, and steadily persevered (considering the degeneracy of the age) in a faithful attachment of soul to that grace and truth which is come by Jesus Christ; and that have washed their robes white in his blood, and have kept their garments unspotted; but very few that have come up to this height, and so continued as with their feet fixed upon Mount Sion: very few that have got over the opposing mountains of human respect, selfish regards, sensual appetites, desires of the ease, honours, or profits of this world; all which tend to debase the soul, darken the judgment, eclipse the brightness of heavenly light; blunt the edge of godly resolutions, and contract the corrupting leaven and spirit of the world.

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It is lamentable to reflect how many in our age, even of the anointed sons, and servants of the Lord, have by these means gradually declined and dwindled, and at length totally fallen off, as Judas did from Christ, and Demas from his faithful apostle, and made shipwreck of faith and of a good conscience, and brought lasting disgrace on themselves, and that good cause, in which they had been humbly and honestly engaged. Yet truth changes not; it is the same still, and still able to preserve from falling, to build up, and give an inheritance among the sanctified.

I remember that the above considerations made me earnestly pray, that since I had given up, and put my hand to the plough, I might never look back to Sodom again, like Lot's wife; but rather suffer any thing in this world, than disgrace the cause of truth and righteousness.

Encouraged as above, I proceeded to minister in public meetings when I had something given for that end, through which exercise my gift became gradually enlarged. But alas! I too often made false steps in my public ministry, as well as in my thoughts, words and actions in private conduct, for want of self-love being more mortified, and subjected to the
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the spirit of Christ, which teaches divine wisdom.

Being of an active natural disposition, it became a cross to me to be silent, when it was best to be so. And sometimes after I stood up I continued too long, till the testimony as to the life of it, flattened and grew tedious to the hearers. I wanted too to imitate some others, who, I thought, preached finely. Thus the enemy of man's happiness continually seeks to tempt every class in the church militant. As the eye is kept single to the holy Head, and the body full of light, in the light he is discovered in all his approaches and transformations; but I was not constantly enough on my guard against his stratagems, and therefore was sometimes seduced even to think I did well, when I was zealous, though not according to true knowledge, nor to the honour of the great name of Christ our Lord: for he is most honoured by the subjection of self; and by divine love, coupled with humility and patience.

Among the many good institutions which the discoveries of celestial wisdom have established in our society, that of faithful elders appointed to watch over the flock, and over the ministry, has been found to be very useful. And though the love

love of self-honour made me sometimes bear hardly the reproof of a friend; yet I have afterwards, as in the cool of the day, discerned the expediency of it, and been induced to desire to be more careful in future, and to be willing to receive advice, as well as to give it.

O ye, whom Christ calls into the work of the ministry, or any other office, give up your lives to him and it, both to do and to suffer what he may order or permit: for the vessels of the Lord's house are to be of *beaten* gold. Every son whom he loves he rebukes and chastens. Then ever receive with a good mind the counsel or the reproof of a friend.

If others revile and taunt in bitterness and wrath; in haughtiness and insult; as whoever will live godly in Christ Jesus must suffer persecution; yet all things will work together for good to them that steadily abide under Christ's government.

—Our nature having in it much dross, and by long habit contracting an encrease of it, cannot be refined from it, but by fiery trials, nor have its evil humours purged out, but by drinking the bitter cup.—Applause pleases the creature, but greatly endangers it. Suffering in spirit, though more painful, is more safe.

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O then ye! who have rightly begun, and favourably advanced in the work of truth or of the ministry, look well to your standing, and guard against the transformations of your unwearied enemy.

When we first began, our single view and desire was to obtain divine approbation, and that peace of soul, which results from it; to die to ourselves and all the world; to know no man after the flesh, nor be known by them; but only to know the Lord, and to walk and act under his immediate notice and approving favour.—But afterwards there hath mingled herewith, the desire of human notice, of popular applause, of worldly advantages and indulgences.

Thus too many ministers, as well as others, who have given up their names to follow the Lamb, have slipped into a mixed state. In them the spring once pure, hath become muddy, and the sacred fervour hath dwindled. Though they have retained the form of godliness, yet its conquering power and fortitude have gradually died away, and left them as weak, and unable to resist temptations, as those who have never assumed that form.

This hath been the case of too many dry worldlings and sensualists in our society.

ciety, who, far from helping the cause, which they profess a value for, have greatly hurt it, and given a handle to libertines to make both it and them, the subject of their derision.

When the humble regard and love of God singly presided in my heart, then I have been disposed to receive the advice or the rebuke of a friend in the love in which it was given, and to bear with Christian meekness, the taunts and insults of insensible hearts and unguarded lips undisturbed thereby: but when I have slid off this foundation, then they have discomposed my mind, and agitated it with selfish and uneasy resentments.

I have not so often met with this kind of returns to my ministry, as applause, which indeed is an intoxicating and pernicious cup for any to drink without great fear. It ferments the spirits with a false alacrity; elevates the mind with self-conceit, and an imagined superiority to others, leads into an evil emulation, and even to slight those who are in a much better state, by dwelling in the valley of humility, subject to Christ the beloved of their souls.

How hard for the creature not to be pleased with praise, and to offer it to him, to whom alone it is due! or after being at
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any time signally honoured, to return like Mordecai dismounted, stripped of the royal robes, and to sit in a silent, abject condition at the king's gate, waiting on him in poverty of spirit.

As applause is dangerous, so the affections of the people, if not kept under proper government, both by the minister and his hearers, have a snare in them; as indeed hath every object of our senses, without maintaining an inward watchfulness; these things not being the proper mark or prize of a minister or a christian. It is base to play the harlot with corrupt self, and deck it with the Lord's jewels. For if we take these rewards of our labours, we are in danger of losing that which he gives to the faithful, which is the one true and durable reward.

The spirit of the gospel directs us, to submit ourselves, or give way, one to another, to be abased, and prefer others; the strong to take the weak by the hand, and all to imitate the holy pattern of Christ, who was meek and lowly in heart, and stooped to wash the feet even of his disciples and servants.

It was he by his spirit, that not only raised up a living ministry in our society, but by the same spirit animated our faithful predecessors to establish a salutary discipline

discipline therein, upon the same foundation; and raised up and gifted men and women for valuable services, conducing to the edification and strengthening of one another in piety. Often have I sat in meetings of discipline greatly humbled, tendered and revived in my spirit, with fresh resolution to renew diligence in my journey heaven-ward.

One branch of this discipline, viz. the institution of meetings of ministers and elders, I highly regarded. For when we have (in a sense of our entire inability without his help) prostrated ourselves together before the most high God, he hath graciously vouchsafed to open the living springs of counsel, suitable to the several states and stations present, tending to stir up to diligence and devotedness in his service; and pointing out lively in the opening of gospel light, the snares and dangers waylaying the spiritual traveller in his journey.

Often have these meetings, when we have been thus prepared for them, cemented us together in an humble engagement of soul toward God. Tender love hath abounded; which hath made us dear one to another, as children of one family, and fellow-labourers in the highest and best cause. Christ our Lord has
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favoured us with his presence, and sovereign power, and made us partakers together of his heart-tendering goodness, and of a near communion, and divine fellowship with him through his spirit, and with each other therein, to the renewing our ardent concern for the honour of his name, and the promotion of his truth.

But when this preparation hath been wanting, and inattention and absence of mind have taken place, then we have been barren as the dry heath; and like the earth, covered with darkness, without form and void, when the spirit of the Lord moved not on the face of the waters. Both the immediate and instrumental springs of lively and clear counsel and consolation have been closed up, and the edification and watering of the flock withheld. This hath caused living zeal, and even the attendance of them to decay, and to yield to temporal affairs and temptations, to the hurt and loss of many.

May these considerations move both ministers and elders more particularly, to seek after the preparations requisite for their assembling in the name and power of Christ, and under a renewed concern for their individual preservation, as well as for that of their brethren and sisters,

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that they may thereby be comfortably enlivened, and enliven one another to all goodness, as men and women redeemed from the world, and fellow-citizens of the New Jerusalem. Then, of great and valuable benefit indeed, would these solemn meetings be, as heretofore, when faithful labourers in the Lord's service, dignified, adorned and upheld them.

When I had resided about three years in Ireland; my brother John, whom I left in the service of Thomas Bennett, at Pickwick, Wilts, as noticed before, being desirous to fix his residence in the same nation at least with me, at the expiration of his fourth year there, resigned his place of usher to that school, in order to remove to Ireland, and going first to see our mother (and relations) at Kendal, she concluded to accompany him in order to pay us a visit of a few weeks, and about the middle of the summer 1740, they both arrived at Cork. After about five weeks abode with us, my mother inclined to return home; and I having a concern on my mind to visit my native country in the service of Truth, and my brother's arrival opening the way to set me at liberty, he willingly taking charge of my school in my absence, I concluded to accompany my mother in her return:

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and having laid my concern before the men's meeting and obtained their certificate, and soon meetings with a vessel bound to Whitehaven, we embarked therein, and had a favourable passage, being only about forty-eight hours from port to port.

This journey took me up about five weeks, in which time I visited the meetings of friends pretty generally through the counties of Cumberland, Westmoreland and Lancashire, and part of the north of Yorkshire, being frequently much favoured by the master of our assemblies, and often enlarged in the love of the gospel amongst my former relations, friends and neighbours, who were many of them glad to see me, and with many of whom I was nearly united in the unity of the one spirit, the bond of peace.

* In particular I was at a general meeting at Crook, about four miles from Kendal

* Here a sheet of the original is lost, which I have not been able to recover; I regret the loss not only as it occasions a chasm in the narration; but by the recollection I have of my brother's epistolary and verbal relations of this journey, I apprehend, we are deprived of sundry occurrences, worthy of preserving. One in

Kendal, which was eminently favoured, and after it, went to lodge at Lydia Lancaster's, a valuable minister, and a mother in Israel. Next morning went to their

in particular I have heard him on his return (and at other times) relate in terms so lively and affecting, as indicated it had fixed a deep impression on his mind: so that, I think he would not pass it unnoticed, and that we have lost it in this missing sheet. When he came to Pardshaw meeting in Cumberland; he received intelligence that our ancient valuable friend, that faithful minister of the gospel in his day, James Dickenson, was then confined by sickness, and apparently near his conclusion, whereupon he went to pay him a visit, and found him in such an happy, heavenly frame of mind, as made the opportunity very tenderly affecting and edifying: raised above the world he was departing from, and well prepared for that celestial mansion, he was favoured with a lively hope of being shortly admitted into; in this his concluding scene, amongst other affecting expressions he related of his, I recollect the following, in purport, "I have served the Lord and his truth in my generation, and now I feel the blessed reward thereof: the accuser of the brethren is cast down as to me, and my peace with God is sealed for ever." This, he related, was delivered in such a feeling, powerful and affecting manner as greatly tendered his spirit, and left the best impressions upon it, animating him to fresh and ardent desires,

their meeting at Colthouse near Hawkhead, and after meeting went to William Rawlinson's to lodge. Next morning in very wet stormy weather, I went to Height meeting. Most of the friends belonging to this meeting lived at some miles distance from it; yet they generally attended it, and I believe were generally thankful that they did so, so much of the cementing virtue and power of the gospel prevailed therein.

After meeting I went with James Rowlandson's family to his house at Frith. His daughter Jane had for a little while past appeared at times in the public ministry in our meetings. So much of tenderness

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desires, so to fulfil his ministry, and walk through life, as that he might die the death of the righteous, and that his last end might be like *his*. And indeed what scene in this life more dignifies humanity? What school is more profitably instructive than the death-bed of the righteous, impressing the understanding with a convincing evidence, that they have not followed cunningly-devised fables, but solid, substantial truth. That there is a measure of divine light and grace in man, which if duly minded and obeyed, is sufficient to preserve through all the vicissitudes in life, to give him the victory over his spiritual enemies, and in the end over death, hell, and the grave.

derness, and of inward fervency toward Christ the beloved of her soul, prevailed in her, as to make deep and lively impressions on my mind.

Next day, that family accompanied me over the sands to a meeting at Swarthmore, and I returned with them, and from thence back to Kendal. The said Jane Rowlandson afterwards married George Crosfield, became a valuable minister, visited Ireland twice while I lived there, and the continent of America once.

In the course of this journey I was favoured with the company and countenance of sundry friends, whom in my younger years I had held in estimation, by reason of the good impressions I received from their exemplary lives and labours, as before noted in its place. My quondam master, David Hall, treated me with affectionate respect; he had buried his former wife, who was my mistress, and married again. He and his wife accompanied me to a meeting at Airton. I lodged at Thomas Anderson's, a friend in the ministry, who visited Ireland in company with David Hall; he was blind, but exceeding pleasant and chearful. Next morning being a hard frost, I went with said Thomas and other friends over a great hill to a monthly meeting at Settle. By
me

the in the gallery sat Julian Frankland, a good old woman, near ninety years of age, and a good meeting it was.

At and about Kendal also, I had much of the company of that honourable minister and elder, James Wilson, who as a nursing father encouraged and strengthened me in the service I was engaged in. His conversation was often pleasant, instructing and edifying; one remarkable passage he related, I think worthy of inserting, which was to the following purport.

In his young years (having been educated in the established religion or church of England so called) he had conceived a very contemptible opinion of the people called Quakers and their principles, and at a public house or inn, falling in company with some others of like sentiments, this people became the subject of their discourse; and as they were expressing their sentiments of contempt and dislike of them pretty freely, a person of some note, who had been an officer under Oliver Cromwell, came into the room, and overhearing their discourse, observed to them in substance, " That he apprehended their
" prejudice towards this people arose
" from their want of knowing them:
" for my part (continued he) I entertain
" very

“ very different sentiments of them;” and perceiving them struck with admiration to hear him, whom they looked upon as a man of sense, as well as consequence, express himself after this manner, he proceeded to the following purpose. “ You
“ seem to wonder that I express a favourable opinion of the Quakers, I will inform you the reason. After the battle
“ of Dunbar, as I was riding in Scotland at the head of my troop, I observed at
“ some distance from the road, a crowd of people, and one higher than the rest;
“ upon which I sent one of my men to see, and bring me word what was the
“ meaning of this gathering, and seeing him ride up and stay there, without returning according to my order, I sent
“ a second, who stayed in like manner, and then I determined to go myself.
“ When I came thither, I found it was James Naylor preaching to the people;
“ but with such power and reaching energy, as I had not till then been witness of. I could not help staying a little, although I was afraid to stay; for
“ I was made a Quaker, being forced to tremble at the sight of myself. I
“ was struck with more terror by the preaching of James Naylor, than I was
“ at the battle of Dunbar, when we
“ had

“ had nothing else to expect, but to fall
 “ a prey to the swords of our enemies,
 “ without being able to help ourselves. I
 “ clearly saw the cross to be submitted to,
 “ so I durst stay no longer, but got off,
 “ and carried condemnation for it in my
 “ own breast. The people there, in the
 “ clear and powerful opening of their
 “ states, cried out against themselves,
 “ imploring mercy, a thorough change,
 “ and the whole work of salvation to be
 “ effected in them. Ever since I have
 “ thought myself obliged to acknowledge
 “ on their behalf, as I have now done.”

This, James Wilson said, proved the first step towards his conviction of our principles, inclining him to go to our meetings, which before he had an aversion to the thoughts of, from the prejudice above hinted. In those days the meetings of friends were more eminently favoured with divine power, as they lived more devoted to Christ; and consequently more abounding with his love flowing in their hearts.

I was ready to think that Isaac Alexander had been instrumental to his conviction. I find it recorded in the third volume of the *dying Sayings*, that said Isaac died at his house. Of him he gave me the following account, that “ being

“ in himself an illiterate rustick, soon
“ after his convincement, he appeared in
“ the ministry lively and powerful. A
“ neighbour of his, having heard of his
“ becoming a preacher, could not tell
“ how sufficiently to express his admiration;
“ he made it the subject of his discourse
“ from place to place, deriding
“ him who had no learning for presuming
“ to preach, and the people for suffering
“ him.”

“ This man attended the funeral of
“ that great and good woman, Ann
“ Camm. The meeting proved an exceeding
“ enlightening, tendering opportunity:
“ and even this derider was contrited
“ and humbled therein. Isaac
“ Alexander was eminently raised up in
“ his gift, to set forth the goodness, and
“ the justice of God; the glory of Truth,
“ the happiness of obeying it, and the
“ lasting infelicity of neglecting and
“ rebelling against it. The man was so
“ thoroughly penetrated with a clear sight
“ of his own case, that after Isaac had
“ done, he stood up in that very assembly;
“ acknowledged the crime he had been
“ guilty of, and begged the prayers of all
“ good Christians, that it might be forgiven
“ him.”

I mostly

I mostly finished my service in England in this journey, with the quarterly meeting for Lancashire, at Lancaster, and that for Westmoreland, at Kendal, held in succession. At the former, I met with Abraham Fuller, of Dublin, who had accompanied Moses Aldridge from New-England, in his religious visit to friends in Scotland, and was now, as well as myself on his return home; our meeting being quite unexpected, was a very pleasing surprise to us both; especially, as we were like to be companions to Dublin. Here also, I met with Samuel Fothergill, then young in the ministry; but even then appearing with that solemnity, brightness, and gospel authority, as gave friends lively hopes of his proving, as he did, through the successive stages of his life, a bright and shining light, a vessel of honour indeed, of eminent service in the church of Christ. The public service in the said quarterly meeting, fell to the share of us who were young, (though many weighty experienced ministers present,) and our good Master being with us, it proved a refreshing, satisfactory, and edifying meeting.

From Lancaster we went directly to the quarterly meeting at Kendal, which was also a good meeting, and the beginning;

ning of the succeeding week, we proceeded to Whitehaven, in order to take shipping for Dublin, where we arrived on seventh day following, and I lodged at Joseph Gill's. I attended the meetings there the next day, and heavenly help being near, I was furnished with ability and matter, to minister to the general satisfaction and edification of friends, and the ease of my own mind. And my being at that time quite a stranger to most friends in that city, and coming quite unexpected, occasioned pretty much enquiry among them.

From Dublin I proceeded toward Lime-rick, by Mountmelick, Mountrath, and Kilconinmore; where John Ashton was then living, a valuable good man, little inferior to most I have known in my estimation. Although not eminent for great and shining parts; yet he was a shining light in the country where he resided, in love and good works; a man of great humility, and fervour of soul for the promotion of piety; much beloved and esteemed of his neighbours and friends.

When I came to the good old man's house, (being now near eighty years of age) he was very much indisposed; and it being about the middle of the eighth month.

month, O. S. or October, and the friends in that part being late with some part of their harvest, he proposed notwithstanding his infirmity, to accompany me to Limerick: a great day's journey for him when he was well, as the roads were then: and his relations, apprehending it too hazardous for him to undertake under his present indisposition, endeavoured to dissuade him from it: which made me desirous that he might not suffer in his health, nor meet with any dissatisfaction of mind.

It proved a fine day. He grew much better, and his conversation was very edifying. Our friends at Limerick rejoiced greatly to see him, being the last time of his being there. Next day being first day, we had two comfortable meetings there. On second day morning, at parting, he told me "He was well paid for coming." He was well and hearty the winter following, and the next spring set forward towards the half-year's meeting at Dublin, but having reached Birr, he found himself unable to go further, returned home, and after a short illness departed this life, leaving behind him a general testimony all round the country on his behalf, as of one who had eminently served God, loved

man-

mankind, and was greatly beloved by almost every one that knew him.

He and his wife were both convinced at one meeting at Birr, through the powerful ministry of that able and eminent minister of the gospel, Thomas Wilson. Coming out of that meeting, they said to each other, "The way of everlasting happiness had been clearly laid down before them, and they were resolved to walk in it, come life or come death."

Not long after, John was thrown into prison for his christian testimony against the oppressive and antichristian yoke of tithes; here, being used to work without doors, he was at a loss how to employ his time; but soon learned to make gartering and laces.

When at liberty, he with his wife, constantly twice a week attended the meeting at Birr, generally walking on foot thither, being about seven English miles and very bad road, wading through a river in the way both going and returning. In winter in crossing this river they sometimes had the ice to break; and John said he had wept to see the blood on his wife's legs in coming through it. In those days truth was precious to its professors, who also possessed it, and no difficulties or dangers, could prevent them from getting to their religious

religious meetings, to enjoy the renewings of divine love and life, with their brethren.

This good man also took great pains to get travelling friends to appoint meetings at his house; and then to acquaint people thereof several miles round, travelling for that purpose by night, as well as by day, in the winter season, and in severe weather, and underwent much reproach for this labour and diligence of his.

Yet he was blest in it, both inwardly and outwardly, many came to the meetings at his house, several were convinced of the truth, and in process of time a meeting was settled there, and grew larger than that of Birr, out of which it had sprung.

He was at the time of his joining our society but in low circumstances: but through industry and the blessing of heaven he grew rich, and did abundance of good, being singularly hospitable, liberal, and charitable.

At the abovesaid meeting at Birr, thro' the ministry of Thomas Wilson, there was also convinced his wife's daughter Mary, the wife of James Sheppard. This was a great mortification to her husband, who tried various means to reclaim her. At length a noted preacher being to
preach

preach at the worship-house he frequented, he proposed to his wife, that if she would go with him to hear him, he would go with her next Sunday (as he called it) to the meeting at Birr, to which proposal she assented. She went accordingly, and heard fine words and eloquence: but that was not what her soul wanted.

Next first-day pursuant to his engagement he went with her to Birr. It proved to be a silent meeting there: yet thro' the reverent attendance of the souls of those present upon Christ the best minister, they were favoured together with his life-giving presence, with the sense of which, the said James was reached, and tendered into contrition in the sight of the self-denying path cast up to peace with God. Hereupon, what he little expected at his going to that meeting, he immediately joined in society with friends, and became a serviceable man in his station.

After parting with John Ashton, I proceeded toward Cork, and reached it next morning before meeting.

Soon after I visited some parts of Leinster province. After my return I spared my brother, at the request of Benjamin Wilson near Edenderry, to be tutor to his children, and those of a neighbouring friend

friend. When he had been there about a year and a half, I writ to him to prepare (after duly apprizing his employers) to return to Cork, having a desire for once, while I had an opportunity (of his supplying my place) to be at the Welch, Bristol, and London yearly meetings, and though the family was loth to part with him, yet as I wanted him on this account, he disengaged himself and returned to Cork, in due time for me to proceed on the service before me.

Accordingly in the beginning of the first month, O. S. (now called the third) I embarked on a sixth day morning at Cork: On seventh day at night by favour of the light-houses we got into Milford-haven. On first-day morning I walked to Haverford-west, where I met with Abraham Fuller of Dublin, whom I consulted how I should steer my course to North-Wales, as I understood here, that the Welch yearly-meeting was to be about a month from this time in this neighbourhood, viz. at Tenby in Pembrokeshire.

Abraham advised me to order my course so, as to be at John Goodwin's on a first-day, because there was generally a large resort of people there on that day, and gave me his directions how to

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accomplish

accomplish it, which I was pleased with, having heard before of that good old man, and having a desire to be then at his house.

On third day after meeting I left Havertord-west, had a meeting next day at Carmarthen: on fifth day morning went to John Bowen's at Penplace, expecting to have a meeting there, but he being gone to their monthly meeting at John Reece's at Penbank, I followed him thither, where I found a considerable number met: After I had set down, old John Reece stood up and preached to us in Welch. On sixth day I went to the widow Evans's at Llandewy-brevy, in Cardiganshire, and expected next day to reach John Goodwin's, at Efcargogh in Monmouthshire.

Next morning the friend who was to have been my guide came into my chamber long before day, when I was about getting up, having an earnest desire to reach John Goodwin's that day. He informed me "I could not go thither that day without running the risque of my life, as it snowed very hard, and it was a mountainous road." I presently got up, and found myself obliged to stay there, to the no small disappointment of my desire.

I then

I then went to their market-town called Tregarron, and there had two meetings that day, the latter of which was large. Next day being first day, hearing of a priest called Daniel Rowland, whose parish worship-house was at Llangeithow, three miles beyond Llandewy-brevy, who was much flocked after by many people, even from other parishes, thither I went accompanied by three friends. When we arrived we found the house full, and many at the outside, who seemed to listen to the preacher with attention, who was preaching in Welch. I desired a young man to endeavour to get in to the Parson, and acquaint him that an Englishman without, wanted to speak to him, which I suppose he did. For when he had ended his sermon the congregation broke up, and he came out one of the first.

I went to meet him and told him, "I had found my mind drawn in christian love to visit him and his congregation, and therefore desired then the opportunity to deliver to him and them what was on my mind." After some enquiries he said "It was not convenient then, as he had himself preached largely to the people." Finding myself clear of him, I got upon a pretty high tombstone, and the people generally drew near, being

being a very large multitude. The opportunity was greatly favoured, I being engaged to invite the people to Christ the free teacher, and of him to receive wine and milk (strength and nourishment to their souls) without money and without price: tho' the people stood close crowded, there seemed to be as great a stillness, as if scarce any were there. After I had ended what at that time flowed thro' my heart to them, I stood a little with my mind reverently and thankfully affected. At length I looked round to see on which side I might most easily retire. Some of the people near, who perceived it, desired that "I would pray for them before I left them." I answered that "I did indeed pray for them, but as for doing it vocally, I durst not, unless it appeared at that time to be my duty so to do." They asked then "Whither I intended to go next," I told them "To Llbambeter (about five miles off) where I intended to have a meeting that afternoon." Thither many of them went.

When I had got a little way on the road, I was overtaken by one, who looked like a gentleman, on horseback, with his wife riding behind a man on another horse, he told me "He had come out of
" Carmar-

“ Carmarthenshire fourteen miles over
“ the hills to hear Daniel Rowland, ask-
“ ing if I should come into that county,
“ that if I did he would meet me any
“ where in it, if he could know the time
“ and place; but would be better pleased
“ if I could come and lodge a night with
“ him,” which I afterward did.

As I advanced a little further, a certain woman not of our profession, invited me and friends with me to dine, and gave us the best entertainment in her power. She expressed with solidity, “ She had
“ not understood one word I had said;
“ but had felt that which had done her
“ heart good, as a friend interpreted her
“ words to me.”

Many people flocking to Llanbeter, the meeting was held in the street. After it I parted with the people in mutual affection, and returned to Llandewy-brevy in company with friends and others. I was at this time much overcome with the Lord's goodness, and thankful for the aforesaid disappointment of my desire, as believing it to be in the ordering of best wisdom, for the service of the day, being filled with a comfortable hope, I was in my proper place, which caused the tears to run down my cheeks, most of the way I had to ride.

When I returned to my quarters, viz. the widow Evans's near Llandewy-brevy, a great number of the neighbouring people were come thither, and an unexpected meeting ensued, wherein several were broken, and tendered in the time of silence. I briefly observed "that it had
" been made a good day to several of us,
" expressing my desire that it might be
" duly remembered by us." And in this lively tenderness we took our leave of one another.

But alas, when I came thither eighteen years after this, I found little sign left of that fervency toward God, which then seemed impressed on their minds. The enemy had got entrance, and too much stolen it away.

Next day I got to John Goodwin's, and he told me "he believed I was come
" in the right time, there having been
" but few at his house the day before,
" by reason of the snow that had fallen
" thereabout." He accompanied me from his house to a meeting at the edge of Shropshire.

John told me that his father and mother were both convinced of truth about the same time, and received it in the love of it. At that time his father was clerk of the parish, and master of the free-school thereof;

thereof; but upon his joining with friends, and giving up faithfully to divine conviction, he was turned out of both these places, and obliged to have recourse to hard labour, wherein his mother heartily joined: But, that himself their eldest child, then well grown toward the state of a youth, not understanding their case, thought them fools to turn Quakers, and resolved he would not be like them in that: Nor did they offer any compulsion to him therein: But their prayers, put up to the Lord for him, were manifestly answered; and they had in their son the comfort they desired. At this time friends were grown numerous in Wales; but soon after, upon the encouragement given by William Penn, most of the friends in some parts of this principality, removed and settled in Pennsylvania, and amongst the rest John's father and mother, with most of their children. From inclination he would have removed with them; but a higher power directed his stay in his native land, and to that he gave up father and mother and every thing. This good man recounted to me the great favours of the Lord to him all along to that day, to the following purport.

“ When the Lord pointed out poor
“ Wales as a field of labour for me, he
“ promised

“promised that if I was faithful to him
“in it, he would be with me and favour
“me therein: and now I have in my
“heart a testimony for him in my old
“age, that he hath abundantly made
“good his promise to me, both outwardly
“and inwardly, far beyond what at that
“day, I could have ever expected.”

Which favours in divers respects he related over to me in a very edifying thankful frame of mind: And speaking of his wife in particular, he related the steps by which the Lord (whom they loved and served) conducted and joined them together; livelily adding, “I think I may say, “if ever man in the world got his right wife, I got mine.” He further told me that he lived and maintained his family on a farm of four pounds a year, but at length had purchased it and improved it, so that at that time he reckoned it worth six pounds a year. The first journey he travelled in the ministry, being to visit friends thro’ Wales, he had then got of clear money above forty shillings in all; and he was free to spend it (if there were occasion) in the Lord’s service, knowing that he could give him, or enable him to get more; that the first time he began to entertain travelling friends (most of the meeting being then gone off to Pennsylvania) he had

had but one bed which he left to them, he and his wife taking up their lodging in the stable. Divers have been convinced by his ministry: and one of the principal worthies of our age I have esteemed him.

The foregoing narrative of this worthy elder was edifying and profitable to me, not only at the time, but frequently since in the review and recollection thereof: and I thought it worthy of recital as conveying profitable instruction to every class of readers whether of high or low degree: To the former a lesson of instruction how humbly thankful they ought to be to the gracious giver of all good things, for his extensive bounty to them, when they consider this truly good man, in circumstances we should reckon mean indeed, and a manner of living suitable to his circumstances, bearing a lively and grateful testimony to the goodness, mercy and truth of the Lord in his gracious dealings with him. Also when he dedicates his little *all* (in faith) to his Lord's service, doth he not in the silent and reaching language of example, convey this intelligence to thy soul, who art blessed with abundance? "*Go thou and do likewise;*
" Honour

“Honour the Lord with thy substance and
 “the first fruits of all thine increase;”
 “Love mercy, and walk humbly with thy
 “God;” † deeply pondering in thy heart
 “How much owest thou to the Lord?”

And those of low circumstances from
 hence may learn that happiness is confined
 to no station in this life; but is the result
 of observing the law of God in the inward
 parts, being (as it prescribes) content with
 the things which we have, not minding
 high things; but reducing our desires to
 the level of our station in life, that so
 we may fill it with propriety and act our
 parts well: If we thus walk by the unerr-
 ing rule of truth, tho’ we be esteemed
 poor in this world, we shall be rich in
 faith, and, with this worthy man enjoy
 in the obscurity of the humble cottage
 what palaces too seldom afford, solid con-
 tent, the consolation of a conscience void
 of offence, and in reward of well-doing,
 “the peace of God that passeth the un-
 “derstandings of men.” The most splen-
 did and extensive earthly possessions, when
 laid in the balance against durable posses-
 sions like these, are indeed as nothing and
 lighter than vanity.

Having

* Prov. iii. 9.

† Micah vi. 8.

Having parted with John Goodwin, I went to Shrewsbury, Colebrooke-dale, Bewdley, Worcester, Birmingham, Coventry, Warwick, Evesham, then back by Worcester to Bromyard, Hereford, Amely and into Radnorshire in Wales, to Brinfloyd and Talcot. To this last place came Mary Rickaby of Yorkshire from Llandewy-brevy, much tired; but after a little rest and refreshment, she had an edifying opportunity in the family; and from hence she, with Miriam Bowen, and her uncle Edward Jones accompanied me to the Welch yearly meeting, as did also John Young from Leominster, who met me at Hereford for that purpose, and was an acceptable companion.

Next morning we set out from Talcot about five o'clock and got to Nathaniel Anthony's a little after meeting time, a meeting having been appointed beforehand there, to begin at five in the evening. After meeting John Young and I went to lodge with that couple, who had before invited me near Llangeithow, where we met with a kind and cordial reception, and found them fervent in desire after godliness. Next morning we met Mary Rickaby, and sundry other friends at John Bowen's. Thence went to an evening meeting

meeting at Carmarthen, which was large. Next day being seventh day, we went to John Lewis's house in the country; on first day with him to the meeting at Redstone, and in the afternoon were at a large meeting at Haverford-west: And from hence on third day we went to the yearly meeting at Tenby.

After the yearly meeting, I went by Swanzey and Trevereeg to Pontipoole, being accompanied by good old Evan Evans. Thence by Shernuton and Ross to Gloucester, and from thence round by Oxfordshire, Berkshire and Wiltshire to Bristol yearly meeting; and from thence by Bath, Bradford, Shaftsbury, Poole, Ringwood and Southampton and the Isle of Wight, to that of London.

At Shaftsbury the meeting had been pretty much dropped for several years, there being none of our profession left, but an old friend a tanner and his two sisters: but at this time several were in part convinced, and thereupon the meeting revived. I was there on a first day, and had three meetings which were large. The second day I spent in visiting families, and in the evening had a conclusive meeting with friends, and those newly convinced. It was a satisfactory time; and one man's wife who had been in great grief,
passion,

passion and bitterness, on account of her husband's joining in our profession, was herself gained and joined him and friends; and another woman likewise joined us at the same time: yet the fervency which was then felt, proved but of short duration with several of them. However the meeting hath continued, a new meeting-house was built there since that time, and the quarterly meeting of the county of Dorset is sometimes held there.

On my return from the Isle of Wight, Thomas Whitehead and Philip Eliot met me at Portsmouth and accompanied me thence to London, with young Abel Hollis of the Isle of Wight, who was then hopeful, next day being the fourth of the week we came to Alton; after meeting there on fifth day we came to an evening meeting at Godalmin. Sixth day morning were at a meeting at Guilford. After meeting, being joined by Samuel Bownas and Jeremiah Waring, we came to Elther, and next morning to London to the yearly meeting.

In this journey Samuel Bownas was particularly kind and fatherly to me. We were together at Gracious-street meeting on first day morning, which was a good meeting, and wherein I was favoured in a good degree.

Thomas Whitehead and Philip Elliot accompanied me after the yearly meeting was over to a meeting at Hertford. From Hertford I went to Hitchin, Jordan's, High-wiccomb, &c. was at the quarterly meeting at Okeham for the counties of Leicester and Rutland, and at those at Lincoln, York, Lancaster and Kendal.

At this yearly meeting were no representatives from Ireland, but Abraham Fuller and I. John Pim of Edenderry and his brother Joshua Pim of Mount-rath came as far as Coventry: and there the said Joshua, a valuable friend and elder, was visited with a distemper, which for a time seemed dangerous. He recovered, but not till some time after the yearly meeting was over.

The like afterwards happened to another good friend and elder Joseph Williams of Randal's Mills, who reached London, and was there by indisposition prevented from getting out to any meeting, such trials being sometimes permitted for the proving and exercising the faith and patience of the Lord's servants.

In this journey I often travelled hard, and had two meetings a day wherever I could. It took me about five months. At Lincoln quarterly meeting friends lodg-

ed at inns: I don't remember that I knew one friend there, but John Scott from Leeds, and May Drummond. It being now about midsummer, the public meeting began at twelve o'clock, their men's meeting about two, and ended before four. In those two meetings I had been shut up. I met with an elderly friend and asked him, how friends spent the residue of the long evening, he answered "In
" conversing together or taking a walk or
" the like." I told him " I thought it
" was a pity, considering the large num-
" ber of young people come together from
" sundry parts of the county, that I
" thought the end would be better an-
" swered, by some religious opportunity,
" or meeting, that might tend to edifi-
" cation, and be of benefit to some at
" least." He replied " They used to have
" evening meetings; but being on one
" hand much infested with rude people,
" and on the other too often weakly
" conducted, they proved dissatisfactory,
" and for these reasons friends had thought
" it best to discontinue them."

Hereupon we were called in to dinner; but I had little appetite: after dinner I was called out. Some of the elders had drawn together, and upon my coming to them, signified if I had a concern for an evening

evening meeting, that they were willing to appoint one to begin at the sixth hour. I was afraid yet durst not refuse the proposal, so upon my assenting, the meeting was appointed, it was much crowded, and the life and power of truth was in dominion, which eased my mind of its burden and filled it with thankfulness.

From thence John Scott, May Drummond and I, came together with divers other friends to a meeting at Gainsborough, and on the first day after, were at the general meeting at Warnsworth, where we met with Joseph Storr. From thence John Scott and I came together to the monthly meeting at Leeds, where we met with our valuable ancient friend William Slater. From Leeds I went in company with William Hird and his wife to the monthly meeting at Knaresborough, at which was John Fothergill, and from thence to the quarterly meeting at York, to which came in particular John Richardson, expected by few, having been thought to be near death for some time before, but being recovered a little, tho' still very feeble in body, but strong in faith, and warm in love to God and the brethren, in a journey of three days, which he had used to accomplish in one or less, he reached

reached this city, to have one more solemn opportunity with his friends at this meeting.

In the meeting of ministers the good old man was enlarged in much weighty and pertinent counsel in the clear opening of Gospel light, but the public meetings were much hurt by raw and forward public appearances.

From York I came with Mary Slater to Skipton, and from thence was accompanied by John Binns to a general meeting at Croshabooth, where I met with Samuel Fothergill, Margaret Birtwhistle (afterwards married to Jonathan Rain) and Sarah Routh, who afterwards married William Taylor: next day in company with the two last to the quarterly meeting at Lancaster.

Here in the meeting of ministers Margaret Birtwhistle appeared lively and very suitably: but a young man and one elder than he, by their public appearances hurt the meeting.

When I reached Whitehaven, I there met Susanna Morris and Elizabeth Morgan of Pennsylvania just landed from Dublin having visited Ireland. Susanna Morris was a good old woman and a sound minister, whose faith was remarkably tried; having twice suffered shipwreck on the coast

of Ireland and once (as I have heard) on the western coast of Europe; yet was preserved by that power and providence on which she relied, and her faith not weakened thereby.

One time it happened in the north of Ireland, and the other time off Dungarvan, when, (as I have been credibly informed) after hanging some hours in the ship's shrouds, apparently in imminent danger of being swept away by the waves every minute, and the storm continuing so violent that no boatmen durst venture out to their relief, a popish priest was made the instrument of her preservation, who by his influence and authority roused some of the inhabitants, at the risque of their lives to attempt the relief of her and others, which they providentially effected, and brought her and Joseph Taylor particularly, safe ashore.

When I landed from Whitehaven at Dublin, I there received a letter from my brother, informing me that their next province meeting was to be at Limerick next first day. Garret Hassen accompanying me, we left Dublin on fourth day morning and came that evening to Samuel Neale's at Christian's town, and were next day at the week-day meeting at Rathangan, and after meeting went to

John

John Ridgeway's at Ballycarrol; next day we reached Roscrea, and Limerick the day following. At this province meeting I was prevailed on to stay and join in a visit to friends' families, towards which service Garret had before expressed some concern on his mind. We were accompanied by Joshua Beale of Cork, John Philips, George Pease and William Richardson of Limerick. It proved a memorable season: The pure influence of truth having prevailed in the preceeding province meeting, had so prepared friends' minds, that we found in general great openness and in some families scarce a dry eye. No hardness, that I remember, appeared, except in one family: and the head of that family, being an eager pursuer of the world, in some time after failed considerably in debt. From thence I came straight home to Cork.

On the whole of this long journey, and my third with a certificate, I have this observation to make. In my two first journeys being much among tender religious friends, my labour was easy and edifying, and I often had great consolation, and divine satisfaction among them: but in this last, coming to many places that were poor and flat, as to the life of religion, and where other things more prevailed,

vailed, I often had suffering seasons, and came off but poorly.

In the next summer after my return, I removed from Cork (leaving my said brother John Gough there in my place) into Leinster province, and settled near Mountmelick.

I have good reason to believe that I followed right direction, and the gracious call of divine goodness, in this removal, on divers accounts, as in the good hand of God, the author of all good, it proved a blessing both to my wife and myself. There lived hereaway at that time divers valuable spiritually minded friends, thro' whose tender regard, counsel and help we gained fresh good, and to whom we felt great nearness of heart, and dear affection, in the pure love of the one eternal spirit.

Here I tried something of the linen-business, but found myself so unfit for dealing with the common people, that I saw (notwithstanding the kind assistance of some friends) I was not like to gain any thing by following this business. And as I had little else at present for a livelihood, it sometimes spread a dejection over my mind. Such dispensations are humbling, deeply exercising our faith and patience, and proving our foundation and

our confidence in divine protection, and reliance on heavenly help. They are what we generally call trials; and so they are: but when we consider that the earth is the Lord's and the fulness thereof, and that the cattle of a thousand hills are his; are not his favours trials as well as his chastisements? Affluence appears to me a trial as well as discouraging outward prospects; but a trial of a different nature, that is of our fidelity as stewards of the mercies of God, to whom we are all to be accountable for the discharge of the trust he hath invested us with, that we consume them not upon our lusts, as if that was our own, which was given us to do good with, and be helpful to others who may stand in need; and as the sunshine of prosperity is apt to lift men up too high into a state of inconsiderateness and dissipation, I have thought it as a trial, whereby we are under greater danger and temptation: and have a greater cross to take up to be what we ought to be, than in humbler stations. It has not fallen to my lot to be much proved with trials of this kind, and I am led to believe that divine wisdom, who orders all things well, knew best what was best for me. For when prospects of things were pleasing I was too prone to be too much elevated, and therefore needed to be

be brought and kept low: but in the midst of my discouragement, a door of hope often opened to me, from the internal evidence and persuasion of my being in my right place, and of faith that all things would work together for good, if we were preserved thro' all to love and fear the Lord, and so I humbly trust it proved. For my wife under the like discouragement being brought low in her mind, it proved in the hand of God a good step to her to the more certain enjoyment of his blessed presence, and the comforts of his good spirit: She meeting with the like precious visitation here, as I had done before in Bristol, which made us partakers together, of the sweet sense of the gracious regard of him that is above all, and closely linked us together in true unity, and deep thankfulness, which often raised in us (to our unspeakable joy) the cheering hope of a dwelling-place, with the sanctified of the Lord in the regions of bliss. May I never forget such seasons of unmerited mercy and goodness.

In the spring of the next year, my mind was again drawn to visit some parts of Cumberland and Westmoreland. John Pim of Lackah and his wife offered me their eldest son Moses for a companion, which I accepted. We met at his brother-

in-law Samuel Neale's at Christian's town. Thence we went next day some miles out of our way to see our dear friend Mary Peilly being at that time in affliction.

She had been a gay young woman, but in the youthful years of her gaiety, she was favoured with a powerful and prevailing visitation of divine love, and giving up faithfully to the heavenly vision, she became a vessel of honour in the master's house, receiving a gift in the ministry, and being reverently, watchfully and lively exercised therein to the edification of friends where her lot was cast. She was indeed an useful member and a shining ornament to the church.

I am ready to conclude, that none in our day, from the time of this the effectual visitation of Christ to her soul, adhered with more steadiness to his guidance, through a variety of probations. She was most part of her time a member of the same monthly meeting with myself. Often were we together in public meetings; often on family visits.

She visited friends in England, Ireland and North America pretty generally; and soon after her return from her last journey married our friend Samuel Neale, and in a few days after departed this life. I attended both at her marriage and her funeral,

neral, and am satisfied that he is gone to enjoy for ever the reward of a well-spent life, very much devoted to the service of God, and the promotion of truth upon earth.

After this visit of friendship, we got to Dublin on seventh day evening, and there on enquiry I was informed at several places, that the whole fleet of Whitehaven ships had gone off that day; but in my return from the quay (accompanied by my kind landlord Thomas Strangman) met a man, who told us there was one prevented from getting off. So I stayed the two meetings in Dublin the next day, and had a satisfactory time with my dear friends there. After dinner on second day we embarked, and on third day about noon landed at Whitehaven. That afternoon I went to John Harris's, and next morning set off with him and his wife, a valuable minister, to the quarterly meeting at Carlisle.

One thing appeared to me pleasingly remarkable at that time. By reason of wet weather, people there were backward at their country work, and then very busy, yet several of the men, put forward their wives to go to the quarterly meeting, as they intended themselves to the northern yearly meeting to be at Kendal

dal about two weeks from that time. We were that day pretty many in company, but more women than men, tho' both the roads and the weather were but indifferent. Hence I concluded that no other motive, but that of religious desire drew them from home. It affected my mind, and made me hope for a good meeting. The widow of our worthy friend Robert Atkinson, then about eighty years of age, with two other elderly women walked on foot eight miles to it.

On fifth day the quarterly meeting began, and on sixth day ended, and was a large and good meeting. On seventh day I reached Kendal, and visited meetings thereaway till the yearly meeting; and after it spent a few days thereabout, took leave of my poor mother, and never saw either the place of my nativity or her any more. She lived only about two or three years after this, and was favoured in her latter days with peace and quiet; which was mercifully continued to her last end.

This journey began well, like all my others; but, alas! it did not so continue and end, for want of my steadily adhering to the all-wise guide in my whole conduct. Yet I received instruction from it, and learned to exercise more care in some

A a things,

things, wherein I saw I had missed my way.

I embarked at Whitehaven for Dublin; but we were driven to the north, and put into Carlingford about fifty miles from Dublin. The passengers were three men and three women, and this being a poor place, we could only get two mean wretched horses, on which we helped the women by turns to Dundalk about eight or ten miles. From Dundalk we hired three horses, which carried double well to Drogheda where we lodged. Here were no horses to be met with. So meeting with a return chaise I agreed for the three women to go in it, and myself setting forward on foot in company with one of the passengers, I arrived in Dublin in good time, and was at the half year's meeting there which was a satisfactory season.

Still seeing little or no prospect of getting any thing by the linen business, one morning Thomas Boake schoolmaster of Mountmelick came to acquaint me, that the doctor had told him he must quit the school or lose his life (being then in a bad state of health,) and to advise with me and others thereupon. He soon quitted it, and I succeeded him, in a school poor indeed, as I found it, at my first entering upon it; for except a few friends whose children I had,

had, who duly paid me, most of the rest put me off with promises, few of which were ever performed; so that a dull prospect still threatened, and looking back in my mind to both Bristol and Cork, I thought it a strange condition to which I was now reduced: yet hope in the Lord sometime supported and cheered my mind; and it was not long till things began to wear a better face; for first some friends of Dublin, and afterwards others from other parts sent their sons to board with us, till we had above twenty boys boarded in our house, for whom we were well and duly paid.

About ten years after our marriage, my wife was delivered of a son, whom we named John, and in a few days after, she departed this life. For about two years before her decease she had been engaged a little in the work of the ministry; but her principal service was in friends' families and in the women's meetings (in which her service was much missed, when she was removed.) She died in a sweet frame of mind, and in near unity with good friends.

My brother had married at Youghal a relation of my wife's, upon whose death, he and his wife came into my house at my desire; and in the winter following I visited

I visited Ulster province pretty fully and thoroughly, being at fundry meetings twice over; in this journey I was favoured with the company of old Robert Richardson many miles, and to many meetings, in severe weather, and he about eighty-four years of age.

I had a particular concern to have a meeting in the town of Belfast: I consulted Robert upon it; but he did not encourage it, not one of our profession living in that town: He said he had been at fundry meetings there, but few of them proved to satisfaction. So I left the matter for some days; but the concern followed me still. And it opened in my mind, that if I would have the bread of life to my soul, I must go to the place appointed for me to receive it, viz. to Belfast.

I thereupon consulted sundry other friends, all of whom approved of it. Upon application the town hall was obtained for it, and fitted up with seats of deal-boards. Sundry friends attended from the meetings of Ballinderry, Lisburn, Hillsborough, and Newtown, particularly from Lisburn several friends accompanied me, and old Robert could not be easy without coming along in the rear of the company; he sat next to me on the justices' bench.

The magistrates were so favourable, as to order the constables to stand at the door

to keep out the rabble: The inhabitants of the town of upper rank with their wives and children came to it in a decent solid manner.

I had had a great weight and fear on my mind respecting the undertaking; but proceeding on the foundation hinted above; a steady hope and reverent dependence on the Almighty stayed my mind, and I thought my friends felt for me, and felt unity of heart with me. The meeting was eminently favoured with the clear light of the gospel, and the sweet sense and enjoyment of divine life and goodness. After the meeting, Robert in a tender thankful frame of mind expressed his satisfaction, as did divers other friends. It proved a good day, honourable to the cause of truth, and affording solid joy to us, who attended that meeting, which had been crowned with the divine presence.

After this I had meetings of the like kind at Dungannon, Moira, and Legicurry or Rich-hill, all of them open, and comfortable. And indeed in this visit to Ulster province, I was favoured often with the supporting evidence of my being under right direction. It had been on my mind for some years before, and I thought I had waited till the right time.

I was:

I was accompanied in this journey many miles and to many meetings by my esteemed friend Thomas Greer, whose company was truly acceptable; also by my dear friend Susanna Natton to such meetings as she could get out conveniently to attend.

Sometime after I also visited Munster province, accompanied by my friend John Pim of Lackah.

About this time the Methodists had got some footing in fundry parts of Ireland, and in Mountmelick in particular: John Curtis, a friend of Bristol, who had been one of them about a year, having been afterwards convinced of our principles, and received a gift of the ministry, came over upon a religious visit to friends in Ireland, amongst whom his service was very acceptable.

I was with him at a large meeting in the court house in Athy, another in the assembly-room at Athlone, and at several others which were very large. He appeared in inwardness of mind to attend upon his gift, and follow its leading; and concluded his service in Ireland with an epistle to friends whom he had visited, which the national meeting ordered to be printed.

I mention

I mention this by reason of what follows.

One afternoon John Wesley made his first entrance into Mountmelick, attended by a large company on horseback of those who joined him in society. As several of their ministers had been here before, some of whom had invited me to come, and bring my family, to hear them preach the gospel, I had not as yet found freedom to go: but hearing that John Wesley was to preach that evening in the open market-place, I was not easy to avoid going. So I went, and standing at a friend's shop-door, I heard him begin with the following preamble or introduction:

“ Before I unfold to you the oracles of
“ God I must first remove a stumbling-
“ block out of the way, which is this;
“ I understand one John Curtis from Bris-
“ tol hath of late been travelling in these
“ parts, and endeavouring to lay waste
“ that good work, which it hath pleased
“ God to carry on by our hands, giving out
“ that he was formerly a Methodist and ac-
“ quainted with me. Now he never was a
“ Methodist to my knowledge, and I think
“ he could not be one in or about Bristol
“ without it: And as to any acquaintance
“ with the said John Curtis, I solemnly
“ declare I never had any; only I remem-
“ ber

“ber being twice in his company occasionally, about eight years ago. I hope
“no man will account me an offender for
“speaking the truth. If George Fox
“were here he would embrace me for it.”

This was the substance of his introduction in the same words, or very nearly the same, in which he delivered it, for I gave good attention to this part. Then he proceeded to what he called unfolding the oracles of God, which I thought was stamping the matter far too high.

That evening I got two friends to accompany me to his lodging to speak to him hereupon. At the first mentioning of the subject he discovered some warmth. “I tell you John Curtis has done more
“harm in his journey thro’ these parts,
“than ever he will do good as long as
“he lives. He has gone about scattering
“poison.” This high charge he undertook to prove thus: “What poison
“is to the body, that bigotry is to the
“mind; but John Curtis has been industrious to sow bigotry, that is to sow disaffection in the hearts of christians toward one another, barely on account
“of difference in opinion.”

To all this I replied to the following import “I was an entire stranger to John
“Curtis till he came into these parts,
“since

“ since which I had made use of the op-
 “ portunity of contracting an acquaint-
 “ tance with him, and being pretty much
 “ in his company, I have known him to
 “ be influenced with the universal love of
 “ God, and that he has endeavoured to
 “ propagate the same in others. This
 “ thou canst never call scattering poison;
 “ and if my account differ from thine, so
 “ doth the foundation on which it is built:
 “ For thine is only upon hear-say, which
 “ is too slender a foundation whereupon
 “ publicly to asperse any man’s character
 “ who is not present to answer and vindi-
 “ cate himself.” At this he seemed some-
 what confused, and acknowledged that he
 had not duly considered that part of the
 matter; but thought he might depend on
 the fundry repeated informations, he had
 received from different quarters.

“ I farther observed to him that he
 “ ought to have duly regarded our Lord’s
 “ directions not to judge, &c. For if any
 “ good is done it is the Lord that doth it,
 “ and in what way, and by what instru-
 “ ments he pleases; and therefore all the
 “ glory of it is due to him alone, and no
 “ part of that glory or honour to any in-
 “ strument, which can do nothing of it-
 “ self, and that it would be a sin in any
 “ instrument to take to itself what was
 “ due

“ due to God only : and that if John Curtis
“ faithfully did what the Lord directed, he
“ would be accepted, tho’ no shining out-
“ ward effects should arise from it.”

“ And in regard to what thou hast al-
“ ledged of *his sowing disaffection in the*
“ *hearts of Christians, towards one ano-*
“ *ther, barely on account of difference in*
“ *opinion*; something occurs to me on that
“ head, which is that John Curtis might
“ be endued with a sense of the danger,
“ which some might be in of magnifying
“ and extolling certain men instead of
“ giving all glory to God; and might ap-
“ prehend it to be his duty to caution and
“ guard them against that danger, which
“ might be misconstrued by some, as seek-
“ ing to sow disaffection toward those men
“ and their adherents;” or to this effect.

This opportunity concluded peaceably,
with John Wesley’s acknowledging, “ that
“ it had been to his edification, and that
“ he therefore wished he could get the like
“ opportunities with our friends more fre-
“ quently; that he saw some things in a
“ clearer light than he had done before,
“ and that he would never say any thing
“ against John Curtis publicly again,
“ unless he administered a real foundation
“ for it.” I heard he had the day before
made the same preamble, or to the same
purport

purport before his sermon at Edenderry, and would probably have gone on so from place to place.

I writ to John Curtis hereupon, who answered that he never pretended to, nor ever spoke of his having any intimate acquaintance with John Wesley; but that he was regularly a methodist for some time, he sent me a certificate, signed by several of the same fraternity, and some other testimonials.

Hereupon he writ to John Wesley, and sent me over copies of the letters that passed between them. I did not see that this paper-war, if continued, would be likely to serve any good purpose, and so I wrote to him, and it dropped. And all the use I made of the above-said testimonials was occasionally to shew them to some of the methodists and to one of their ministers.

I was glad to see some in that part awakened out of their sleep of darkness, to a thoughtfulness about their souls, and sincerely wished the increase and promotion of solid piety: but I had opportunity to observe there that those who were innocent and well-minded before have continued the most steady and circumspect in their conduct; that those who had before gone into gross pollutions, being induced

to believe that regeneration was an instantaneous, not a gradual work, did not sufficiently remain under repentance, to let it have its perfect work; and that instead of pressing forward after the perfection of the inward life, denying self, and a conformity to this world in its corruptions, in language and practice, their zeal too much settled in the frequency of their meetings, hearing sermons, praying, singing, reading, and treasuring up scripture texts and passages in their memories, talking them over too lightly and customarily, in conversation, which rendered these divine truths like salt without the proper flavour, taking from them the awful weight and dignity due to them.

By these means christian fortitude for standing stedfast in a reverent simplicity and holy vigilance soon retired; a silent dependance on Christ the true teacher was irksome, and that dependence which was due to him misplaced on fallible men. The consequence was a dwindling, a blast on the first buddings of heavenly desires, a decay of the divine life: and many of them soon returned, like the sow that was washed, to wallow in the mire and filth of transgression again; and threw off the affectation, the insipid, and surfeiting talk of religion; the form of godliness, which
they

they had too much gloried in, for want of humbly abiding under the purifying power thereof.

Sometime after this a vacancy falling out in the city of Dublin by the death of John Beetham friends' schoolmaster there, and the return of George Routh (who had tried the place after him) to England, my brother being encouraged by friends there to take up the charge of that school, seemed inclined thereto, and as the prospect seemed promising, I freely assented to his removal, altho' thereby I was left singly to undergo the labour and care of a large family of boarders, in which he and his wife had been useful assistants since the death of my wife. This induced me to think of marrying again; and accordingly I married Elizabeth Barnes, daughter of Thomas Barnes, of Waterford. About two weeks after our marriage we went together to the summer half year's meeting in Dublin. In our way thither we spent the first day among our friends at Timahoe, it being the last meeting there to many of them. For in a few days after, several of their families came to Dublin to embark for North Carolina, to settle upon my cousin Arthur Dobbs's lands there, who was their landlord at Timahoe, and who upon my application, had offered to

me for life, and after it to my son John and his heirs one thousand acres of that land: Robert Millhouse of Timahoe was to chuse land, next to that, which himself should take, but the captain of the ship in which they went, not being well acquainted with the coast, ran too far to the southward, landed them at Charlestown in South-Carolina, and thereupon they settled in that Province, so I was disappointed in my expectation of getting the land taken up by him. Two other opportunities afterwards presented some probability of getting them taken up; but by various accidents, my hopes were again disappointed: may all disappointments of this kind incite to a greater diligence in seeking the one thing needful, that good part, which shall never be taken away.

We resided about ten years after our marriage in Mountmelick; during which time an increasing private family, and the necessary attendance of my house and school, prevented my going any great journey, but I attended monthly, province, and national meetings generally, in which I was often favoured with my brethren, with the fresh arisings of life, and the renewing of inward strength.

My wife being of a very weakly and tender constitution, I apprehended the fatigue

tigue and burdensome care of a boarding school, a load too heavy for her, and from hence conceived a desire, with submission to the ordering of divine providence, of a place where the weight might rest more upon my shoulders, and less on hers: and, having made previous application, I received an invitation to return to Bristol, and resume the school there.

Hereupon after some time, I threw up my school in Mountmelick, attended the fifth mo. national meeting at Dublin, after which I embarked there with three friends more, to attend the yearly meeting at London. We went aboard ship on fifth day morning, and landed at Parkgate next morning, and had an evening meeting at Liverpool. On seventh day went to Warrington: on first day morning, to the general meeting at Franley in Cheshire. On second day we reached Birmingham; after meeting there on third day we went to Coventry. On fourth day after a meeting at Coventry, we reached Towcester, and London the next day. After the yearly meeting was over, Isaac Jackson returned home; Joshua Wilson staid a little time amongst his relations; and Joseph Inman and I (accompanied by our kind landlord John Elliott of London) on third day came to an evening meeting at Reading, appointed to begin

begin at the sixth hour. Next morning Joseph Inman and I were at the monthly meeting at Newberry, and that evening at a small meeting at Marlborough; on fifth day we came to a meeting at Calne, and after it to John Fry's at Sutton-benjar. Next day after meeting there to Bath, and on seventh day to Bristol, where we stayed till sixth day morning, when leaving Bristol, we crossed the new passage into Wales, that night came to Cardiff, and the next to Swanzey, where we stayed over the first day; and on a second day were at an evening meeting at Carmarthen. On third day at Llandewy-brevy. On fourth day, by way of Llanedlefs we reached John Goodwin's. At Llanedlefs we went to see a friend's widow. We found her spinning in her poor habitation, and she seemed rejoiced to see us, and as we had no guide, she readily offered herself for a guide to John Goodwin's, which they called five miles: but it took us near three hours riding.

On fifth day after meeting at this ancient, worthy friend's house, we went to his son-in-law Humphry Owen's (on the sea-side) who had married John's eldest daughter: On sixth day after meeting, said Humphry accompanied us to his brother Lewis Owen's near Dolgelthy in Merionethshire;

ethshire; and next day along a mountainous road to Carnarvan, where we stayed, and had a meeting by ourselves, and after dinner came to Holyhead on first day evening. On second day morning about two o'clock our kind friend saw us on board the packet-boat and then took leave of us. On third day in the evening we landed in Dublin, and next evening I got safe home to my wife and children, in Mountmelick.

After my return I attended the quarterly meeting for Munster at Clonmel, and that for Leinster at Enniscorthy, and then I got my large family ready for our removal, consisting of my wife and her mother in her eightieth year, eight children, and a nurse to the youngest about eight months old. With the assistance of sundry kind friends, particularly Thomas Strangman of Mountmelick, we all got well to Waterford, and from thence (after staying about ten days with our friends there) to Bristol.

Now leaving Ireland, after having sojourned there about twenty-four years, and received much affection and kindness from many friends there, of which I hope to retain the grateful remembrance as long as my memory shall continue, let me review the state of our society there, during that space of time.

At my first going thither, there were yet living in most parts of the nation, where meetings were settled, some of the good old stock both ministers and elders, who loved God and mankind, and were esteemed and beloved by them, being kind and open-hearted, as well as faithful and circumspect in all the branches of our christian testimony, closely uniting in tender love one with another, in supporting it, and keeping things in good order in the church. Their pious care herein was like a fence about the flock, which kept them together in nearer unity and greater safety: So that the young people in most parts were generally trained up in innocence of manners, and in plainness of habit and speech.

Some indeed, chiefly of the young men grown up, had for some time past, refused submission to the good order established; but I lived there long enough to see the unhappy consequences thereof, both to themselves, many of them, and to the body whereof they were members. What tho' their tables abounded with elegant dishes, and variety of liquors: tho' they made a figure, and were envied or carested for a time; yet most of them were either cut short by death, or fell into disgrace. The hand of the Lord seemed to be against these introducers,

introducers, and spreaders of corrupt liberty: and they never attained thereby that true honour and peace, which attended the worthy men and women above hinted, to whom the first excursion of such was matter of great concern and anxiety from a clear foresight of the hurtful consequences thereof: and much labour and pains, they took to put a stop to it, and prevent the spreading thereof, particularly in the city of Cork, and therefore they were clear of it.

But tho' some of these were too big for the girdle of truth, to meet about them, or to be limited by the desires of their best friends; yet I found the discipline of the church better maintained, during my first years in Cork, than before them in Bristol, tending to edification, brotherly comfort and love, and mutual encouragement in piety and virtue, with a joint desire and care to preserve an uniform regularity, and to revive and maintain a religious fervency toward God.

Some friends from the several parts attended their province meetings, which were held regularly once in six weeks, and circulated from one part to another, yet were most frequently held in Cork. Those meetings were often sweetly favoured, thro' the coming together of sincere, lively spirited

rited friends: At one of these meetings, in particular in Cork soon after my coming to it, we had the company of John Duckett from Leinster, a worthy elder. In the men's meeting he spoke to us with such divine authority and sweetness, that to me his words seemed fitly spoken indeed, and *like apples of gold in pictures of silver.*

Their half year's meetings in Dublin were attended by some friends from most parts of the nation. Here in their meetings for discipline, as well as for worship, a zeal for the honour of God, and the good of the church presided, and friends were excited to keep all things in proper order in the church. The first time I attended a half year's meeting was in the winter 1742, and it was indeed a lively good meeting, which I hope never to forget. After I removed from Cork to Mountmelick I attended the national, and provincial meetings for Leinster pretty constantly, and often in them was affected with reverent gratitude to the Almighty, who by the discoveries of the divine wisdom instituted them for the support and edification of the church, and in them frequently owned the gatherings of his people in his name, by the evident manifestation of his divine presence.

In process of time these worthy men and women, in whose hearts the love of God
and

and his people, had by long growth become deeply rooted, one after another finished their course honourably, leaving an excellent savour behind them; but when they were removed, very few of the youth or others, succeeded them in the right line, to fill up their vacant places with propriety. Of their survivors, on one hand, a considerable number retained the ancient plainness of language and habit, and rigidly censorious of any deviation therefrom, valued themselves thereupon, as if it were the only test and badge of discipleship, while their hearts were gone after their covetousness in eagerly pursuing, and sordidly hoarding temporal wealth. On the other hand a large body of youth and others shooting up in self-indulgence, in conformity to the world, and rushing headlong into the temptations of the times.

Yet amidst this inundation of negligence and revolt, there remain in most places a number of sincere-hearted friends, a few worthy ministers and elders: but within these twenty years past, there has been a great alteration for the worse.

The proposals, which friends of Bristol made me, appeared sufficiently encouraging to promise a probable prospect of a pretty easy situation, as to temporals, and
when

when in Mountmellick, this city was presented to my view for a residence for me and my family, it was brought to my remembrance, how in my young years, it was made to me what Bethel was to Jacob in his youthful time, when all alone with his staff, he travelled obeying the command of his parents, that is, the place, where the Lord first visited me with his power and light, and was a father to me, when I was as it were alone, and far from my parents and all my relations; and how he called Jacob after many years, and a great increase of family, to go up again to Bethel and dwell there, and erect an altar to his God: how Jacob thereupon, obliged his household to put away their strange gods, to be clean, and change their garments: and so they went. Under this view, I hoped this removal might be attended with beneficial effects to me and mine, and that I had in degree divine concurrence therein, being divinely favoured among my dear friends in Ireland in my last taking leave of them.

But promised happiness in this life often proves a phantom that flies from us as we pursue; we often think we have it in prospect, but it still keeps beyond our reach: They who would attain certain and durable

ble happiness, should extend their views beyond this life.

For notwithstanding the apparent encouraging prospect, after a while I found things, both provisions and labour, so much dearer here than in Ireland, that discouragements and embarrassments crowded upon me to that degree, that I was often brought very low, under the gloomy prospect: and my faith was put to a severe trial: yet it pleased kind providence to make way for me, and raise me relief in his own time, for which I desire to be ever gratefully thankful, and unreservedly dedicated in heart to his service, whose mercies fail not.

Here also I found a change in another respect not agreeable to the natural disposition. He, who had visited my soul, and called me into the ministry, had given me a great place in the particular and near regard, affection and esteem of friends in Ireland, where I had an open door, and was often much enlarged in gospel love. Mostly attending the province meetings in Leinster, friends were rejoiced to see me, and apt to think me much missed, if at any time I did not get out to any of them. Whenever I did, I met such a welcome reception amongst friends (being often opened to their edification, and to our mutual endearment

endearment to each other in the sweet streams of divine life) and such ready attendance and kindness as were very pleasing to nature.

But coming from thence to Bristol, where I was now become a stranger to many, and where they were full fed as to vocal ministry, I was here very much shut up, and for a season seemed to have lost the caresses, cordial invitations, and that place I had amongst friends in Ireland; which, however, tho' (in my present trying circumstances) a seemingly additional discouragement, was not an unprofitable dispensation: for tho' it was the great favour of the Almighty, whereby I was opened among my friends to their edification, and their hearts opened towards me; yet herein the enemy artfully laid his snares, and too much and too often prevailed over my unwatchful soul to my inward hurt. For what are all the caresses of mankind? Of small value in themselves, and often injurious to them whom they please, conveying hidden poison to the unguarded mind; while that which alone will stand us in real stead, and be of infinite advantage, is to get and keep the favour of the Almighty: may I therefore want, and even reject, whatever would please, and now-

ENDING TOO OF THIS COLLECTION WITH ORISH,
RECOMMENDED

rish that spirit, which ought to come under daily mortification!

The inward near unity, sympathy, esteem and affection of friends and brethren is a very grateful and pleasing enjoyment; but it may be proper and good for us to be tried and proved with being stripped of every leaning stock, but the only sure foundation, that we may thereby be driven to have recourse to it, and keep our only safe habitation there. May this, after a life so tossed up and down, as mine has been, at length become my case on any terms! and if it be, it will be more than worth all I have yet suffered, were it many times more: For all else will be soon over; but this will never end.

SUPPLE.

SUPPLEMENT
TO THE
JOURNAL.

By JOHN GOUGH.

THUS far my deceased brother proceeded in the narrative of the transactions of his own life; I find by the papers in my hand, that (as noted in the preface) he drew up a review thereof at sundry periods, and commenced the last in the 66th year of his age; which, it's propable, had he lived to finish it, would have exhibited, in a continued narration, the succeeding occurrences of his life to near the present time; but he proceeded only a little way in the last review: and the former in his 54th year terminates here; I condole with the reader the want of this continuation by that hand, which only could give it with those interesting reflections, resulting from a recollection of the feelings attending the successive occurrences of his life; this is an advantage that no other hand can supply, as no other
can

can be conscious of those feelings: but as I have in my hands the abstracts of his succeeding journeys and sundry other papers, I shall endeavour to supply the deficiency to the best of my ability.

After his settling in Bristol, he seems to have been pretty much engaged in his outward confining occupation for the support of himself and a pretty large family, so as to travel little abroad in the service of Truth, except in short excursions to neighbouring meetings, and other services in the vicinage of that city; and to the yearly meeting in London, which he attended constantly for several years, and where his service was, I believe, generally acceptable. It was here for the first time after his removal to Bristol, and several years separation, I had the satisfaction to meet with him, which was no inconsiderable addition to the comfort and edification I was favoured with, in the attendance of that meeting in 1771. And being mostly with him at meetings and elsewhere, I had the agreeable opportunity of observing, that the spirit of universal love, which characterized him in a peculiar manner, procured him the like open reception there, as formerly amongst his friends in Ireland: and that the liveliness which still accompanied his public ministry procured

cured him also an open door for the reception of his labour and service therein.

During this interval, in the year 1769 he met with a close trial in the death of his deservedly beloved son John; a young man of amiable manners, and valuable qualities beyond most of his years, being blessed with a good natural disposition, and good capacity, well improved in his minority by a diligent application to useful learning, under the tuition of his father and preceptor; to whom the easy task of instructing him, his assiduity, and ready proficiency conveyed secret joy, and pleasing hopes of future satisfaction in a son, who gave such promising omens of making an useful and honourable member of religious and civil society. Nor were these hopes frustrated in the advancing stages of his short life. For as he grew up, being favoured with solid religious impressions, he sought after, and attained best wisdom to a degree, in general, exceeding his age. In this his entrance on the stage of life, a propriety and steadiness of deportment, that might adorn advanced years, attracted the notice and respectful regard of the best friends, who had the opportunity of observing, or being acquainted with him. By a conscientious discharge of every social and religious duty, as a dutiful son,
as

as an affectionate brother, as an exemplary pattern of plainness, sobriety and circumspection of life, he gave evident indications, he was early acquainted with the grace and truth, which came by Jesus Christ.

I apprehend he was for a season an assistant to his father in his school: but the weight of care, and exercising embarrassment of this occupation, with the prospect of encreasing care, as the weight thereof should devolve more immediately on his shoulders, not suiting the present temper of his mind, discouraged him from continuing in that line of life: and therefore meeting with an encouraging offer from a friend in London, to assist him in his business in the capacity of a clerk, he removed thither: and there he laid down the body in or about the 21st year of his age (as I recollect) having in this station, as well as every other, conducted himself with fidelity, reputation and honour: In testimony whereof I have an extract of a letter, from his employer, to his father, communicated in one from the latter of tenth month 26th, 1769, as follows, viz.

‘ I now doubt of my eldest son John’s
‘ being any longer in this world: he was
‘ seized with a violent fever last first day
‘ week. B. R. in last seventh day’s letter

C. C. 2.

‘ writess

“ writes “ For my own part I don’t much
“ expect his recovery, which is a great
“ affliction to me on divers accounts: yet
“ I hope to be resigned to the will of pro-
“ vidence, being well assured if he be re-
“ moved it will be to his eternal gain,
“ altho’ my very great loss as well as thine,
“ and many others, by whom he is dearly
“ beloved. Oh! that my life, and that
“ of all that know him may be like his,
“ that at our death we may say as he did
“ to my wife; “ *I have done all that*
“ *I had to do, and must now go home.*”

Soon after he died; and in my brother’s
next letter he writes me the following ac-
count of his funeral. “ My son’s John’s
“ funeral was uncommonly remarkable.
“ It was taken to the new meeting house
“ at Park in Southwark. The meeting
“ was excessively crowded, and many
“ without doors. It was attended by fe-
“ veral public friends, many friends from
“ several meetings in the city, and ma-
“ ny out of the country from the love
“ they bore him: the opportunity by all
“ accounts was eminently favoured, the
“ service thereof, falling to the lot of our
“ worthy well qualified friend, Samuel
“ Fothergill, to the tendering of the hearts
“ of many present.

“ Through

“ Through divine favour and assistance
 “ I freely gave him up, thankful for hav-
 “ ing such a son, who hath left behind
 “ him too few like him in pure unmixed
 “ goodness, which diligently exerted itself
 “ to do well. He was a most affectionate,
 “ dutiful son, both to me and his present
 “ mother, so complete a pattern in every
 “ virtue, that I have heard many in Lon-
 “ don and Bristol say, that they never
 “ saw one of his years like him. He is
 “ happily gone before, safe landed in the
 “ port of rest; and that we may land
 “ there is all that we have to desire and
 “ be concerned for.

These short testimonies to the memory
 of my deceased nephew, I thought pro-
 per to insert here; First, because I am of
 opinion, had his father lived to continue
 his own account of the occurrences of his
 life so far, he would not have omitted one,
 so nearly affecting him; and it was my
 purpose to notice what I apprehend he
 would have done for edification, as far
 as I have materials. Secondly, I thought
 the delineation of such a character, might
 be of service, to some of the youth of this
 generation, as an example for them to
 imitate; as an evidence that early piety
 may through divine assistance, be attained,
 and that if we seek it in sincerity, and
 with

with full purpose of heart, our search will not be in vain: "I love them," saith wisdom, "that love me, and they that seek *me early*, shall find me.*" As an awakening instance of the uncertain tenure we have of all things in this transitory life; that all flesh is grass, and the goodliness of man as the flower of the field; and as a powerful incentive, in consideration thereof, to extend our views beyond the short-lived glory, and fading enjoyments of this uncertain world, to the durable riches of righteousness, and everlasting rewards thereof. May the rising youth hereby be incited, so to number their days, as that they may apply their hearts unto wisdom, in order to make timely preparation for their final change: and not suffer themselves, to be so far deluded, as to put off this necessary work, to some future stage of life, which they can have no assurance of attaining unto, reasoning with themselves (thro' the suggestions of the enemy) that gaiety, festivity, and fleshly liberties, being agreeable to their present age may be safely indulged for a season, as they have much time to repent and grow sober in; and that at some more advanced period, when gravity and seriousness will be more suitable to their years, they will then ap-
ply

* Prov. viii. 17.

ply to those things that belong to peace. Had this virtuous young man so reasoned, and so acted, how different had the favour he left behind him been! But oh, how different! how very remotely different his condition in his immortal state!

If any man will come after me, said our blessed Lord, let him take up his cross daily, deny himself, and follow me: since then these are the prescribed terms of discipleship, and, if we would be eternally happy are to be submitted to, at one period of our lives or other, they have greatly the advantage, who are so wise as to submit thereto, in the early part of life. It is good for a man that he bear the yoke in his youth, before his evil propensities be so confirmed by indulgence as to become habitual: custom hath a powerful influence over the human mind; and the cross to evil habits is hard to endure. Can the Ethiopian change his skin, or the leopard his spots? “then may ye also do good, who are accustomed to do evil.” On the contrary, as custom also makes hard things easy, if instead of accustoming ourselves to do evil, and thereby strengthening our natural propensities thereto, and edging our painful sensations under the cross, we accustom our tender necks to the yoke of Christ,

* Luke ix 23.

† Jer. xiii. 23.

Christ, we shall much sooner feel his yoke become easy, and his burden light: that early piety is the surest ground of an easy and peaceful passage thro' this vale of tears, as well as laying a good foundation for futurity. "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come,"* and those have in a general way proved most eminently serviceable, and the brightest lights in their generation, who have with Jacob, entered early into covenant with their Maker, and kept the covenant of their youth.

I sincerely desire the youth into whose hands this may fall, may deeply ponder these interesting reflections, so as seriously to consider their latter end, and make timely preparation for it; as not knowing at what hour the master may come, at midnight, at cock-crowing, or the dawning of the day. And then I am well convinced they would be weaned, not only from the luxury, dissipation, and gross enormities of the world, but from an affectation of, and conformity unto the vain amusements, manners and fashions thereof, which too many indulge themselves in, to their hurt. Let them not satisfy themselves with an apprehension, that they indulge only in things

* Tim. i. 4, 8.

things of an indifferent nature, and in which religion is not concerned: But instead of unwisely measuring themselves by themselves, and comparing themselves amongst themselves, bring their deeds to the true criterion the light, that they may be made manifest, what source they originate from: and in the light many of the little things will be seen to draw the mind from its proper center, and the seats of those that sell doves, occupying the temple of the heart, to unfit it for an house of prayer. It is not sufficient that we are preserved from gross evils (altho' this is laudable so far) but if we are concerned to make our calling and election sure, and to secure an inheritance amongst them that are sanctified, we are to walk in obedience to the will of God, (which is our sanctification) revealed by his grace in our hearts, which teaches to deny ourselves not only of those things that are manifestly evil; but of those also, that, under the appearance of indifferent, gratify our carnal desires, and draw the mind into folly and vanity, from that state of vigilance, on which our safety depends: not only to abstain from those irregularities in conduct, which injure our reputation with men; but to keep that guard

guard upon the avenues of the heart, that we suffer no thief to find entertainment there, to steal away our affections from God, or defile this temple of the Holy Ghost. Man that is created a little lower than the angels, is created for higher and nobler pursuits, than the gratifications of sense: and not to rest satisfied in merely avoiding that conduct which exposes him to censure; but to follow that which merits praise, and procures divine approbation, “ Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.*”

My brother, having now for several years been principally engaged, in the necessary care and labour to provide for those of his own household; in the latter end of the year 1773, felt a religious concern on his mind to visit friends in some of the counties of England; and also those of Ireland, in company with Thomas Melhuish, of Taunton in Somersetshire: And in order to set himself at liberty to accomplish these visits, he resigned his school in Bristol.

He

* Philippians iv. 8

He soon after entered on the service before him, in a visit to friends in some of the western and southern counties of England, and the city of London, and its environs: of which visit, I received the following information from him in the letters he wrote to me at that time; the following extracts whereof will best supply what is wanting here.

London, 18th 1st Month, 1774.

“ I have been now near four months
 “ closely employed in visiting friends,
 “ thro’ the four counties of Somerset,
 “ Devon, Dorset and Hants: and sat with
 “ friends at many of their monthly meet-
 “ ings, and the three quarterly meet-
 “ ings for Somersetshire, Dorsetshire, and
 “ Hampshire, all which were large for the
 “ season of the year, and favoured by the
 “ master of our assemblies with that pow-
 “ er of love, which unites his true ser-
 “ vants every where in a holy concern for
 “ the honour of his name, and for the
 “ faithful support of that testimony, he
 “ has called them to bear.

“ I reached this city last first day morn-
 “ ing, having ridden eleven miles before
 “ meeting. I was at Gracious-street that
 “ morning, at which were Sarah Taylor
 “ and Tabitha Merriott, the former of
 “ whom was favoured with a lively op-
 “ portunity,—it was a good meeting

D d

“ and

“ and ended well. I was thankful for
“ having reached it. In the afternoon I
“ was at Devonshire-house, the meeting
“ was very large, and fresh ability was
“ given to treat with the youth and others,
“ in the merciful opening of the pure
“ spring of the gospel. Yesterday I at-
“ tended the select morning meeting, and
“ in the afternoon the two weeks meeting.
“ And in the evening, Thomas Corbyn
“ with his lodgers, the friends above-men-
“ tioned, visited at my lodgings, where we
“ had a consolatory time of retirement,
“ in which our heavenly father was graci-
“ ously pleased to break the bread of life
“ amongst us. I shall be likely to be three
“ or four weeks, in and about London,
“ and when I am clear, I have the meetings
“ of Berkshire and Wiltshire, to visit in
“ my way home. I desire to be every
“ day where I ought, and as I ought, that
“ if I can do no good, I may be in the way
“ of renewedly receiving some fresh supply
“ from the living fountain, which refresh-
“ es, and spiritually unites all the true
“ travellers heavenward, in daily grati-
“ tude to the kind author of all good.

London, 5th 2d Month, 1774.

“ My dear companion (who has ob-
“ tained his credentials from their month-
“ ly and quarterly meetings,) writes to
“ me,

“ me, that he is hastened in his mind, to
 “ move forward: but both he and I
 “ must submit to bear the curb, and
 “ exercise patience. I am at times
 “ assaulted with earnest longings to
 “ make haste home, to get a little time
 “ there, before my coming over to visit
 “ friends in Ireland; till I am favour-
 “ ed with the renewing of that gracious
 “ help, which raises over all things and
 “ gives the single desire of being both
 “ *where* and *what* I should be. I entered
 “ with an earnest desire that I might be
 “ both guided and guarded aright; and
 “ hitherto with great thankfulness, have
 “ to acknowledge that my prayers have
 “ been answered: and that he who hath
 “ the key of David, hath been graciously
 “ pleased many times to open his store-
 “ house, and from thence to unfold doc-
 “ trine, counsel, consolation, and reproof,
 “ to the differing states of the people.”

London, 1st 3d Month, 1774

“ I have now been in this city seven
 “ first days and seven second days morn-
 “ ing meetings, and thro’ the other parts
 “ of those weeks, have besides those of
 “ London, Westminster and Southwark,
 “ laboured in the sundry meetings around
 “ them. To-morrow I expect the two last
 “ meet-

“ meetings here, that for worship at Gra-
“ cious-street, in the morning, and the
“ monthly meeting at Devonshire-house,
“ in the afternoon; next day to set off for
“ Berkshire, Wiltshire and Bristol. So
“ that it looks like to be the 4th month
“ before I can set out for Dublin.

“ I have cause to be humbly thankful
“ to the author of all our mercies, who
“ hath been kind to me thro’ my winter’s
“ travels, favouring me with good health,
“ thro’ all winds and weathers, and with
“ a kind reception every where. At this
“ city being entered into my proper la-
“ bour and business, I have found that
“ I could not retire hence, any sooner
“ than the day abovementioned, and I
“ think I shall not overstay my time, but
“ rather otherwise, having found an en-
“ largement of heart beyond expectation,
“ and having contributed to encrease the
“ morning meeting of elders here, with
“ a valuable addition thereto; tho’ I found
“ it hard labour thro’ the diffidence and
“ reluctance of some; yet the power and
“ love of truth at length prevailed, to the
“ satisfaction and comfort of many good
“ friends.”

I find accordingly that he got home on
the 8th 3 mo. and in about a week after-
ward took a turn to the quarterly meet-
ing

ing of Somersetshire at Glastonbury, and that for Wiltshire at Devizes, and was at some other meetings in his way from one to the other.

The beginning of 4mo. he left home on his intended visit to Ireland; he came to the quarterly meeting at Worcester, and thence by Birmingham, Coventry, Dudley and Stourbridge to Colebrook-dale, where he was at meetings at the New-dale and Old-dale, and visited sundry families, accompanied by Daniel Rose.

From Colebrook-Dale, by Shrewsbury to Dolobran, where the meeting-house was nearly full, the meeting began at 8 o'clock in the morning, and was very comfortable. The next day he got to Llewintee to William Howel's, son-in-law to the late worthy friend John Goodwin, (with whom John's widow was then living, being 83 years of age,) and had a meeting there, and from thence he went by Llanedfells to the Welch yearly meeting at Brecknock, which began on the 26th of 4th month: The meeting of ministers and elders, began at 9 o'clock in the morning, and at three in the afternoon, a meeting of friends only; and after it the men's meeting, which held till it was almost dark, and then adjourned to the 7th hour next morning, when friends met again, and the meeting

held till about nine. At ten the public meeting began in the Town-hall, was excessively crowded, and a satisfactory meeting. This yearly meeting ended the 27th 4th month, and the half-year's meeting in Dublin was to begin the 1st 5th mon. So he writes, " William Howel and I came
" 41 miles after dinner, to Llanceddfe, where on the 28th we had a large meeting in the town-hall or session-room, beginning at 8 o'clock, which was much favoured. Margaret Jarman, and Mary Hunt, accompanied us from thence to Escargoh, where we also had a memorable opportunity, our hearts being much tendered together." On the 29th being sixth day of the week, he set off from Llewindee accompanied by Owen Owen son of Humphrey Owen aforementioned, and grandson to John Goodwin, for Holyhead, and that day, altho' they were detained some hours for the tide to fall, till they could cross a river in the way, and in crossing which, they were for a good while up to the saddle skirts, they reached Carnarvan, being fifty miles, that night, and Holyhead about eleven o'clock in the forenoon of seventh day; went aboard the packet-boat, about two o'clock on first day morning; but having little wind, did not get to Dublin till second

cond day evening being the second day of the 5th month and of the national meeting.

Of this journey in Ireland, he kept a brief diary; but not so particular, as of the former thro' Wales, being only a summary account of the meetings and places he was at each day, without any remarks on meetings, or occurrences to diversify the narration, and therefore I shall be obliged to comprize the relation thereof, in a narrow compass.

He visited the meetings in course; first, by Edenderry, Rathangan and Ballitore; to the six weeks meeting at Carlow, and thence westward, to Ballinurraghy, and returned to the quarterly meeting at Edenderry, in concert with his companion, Thomas Melhuish. From thence they directed their course towards the province of Munster, by Tullamore, Birr and Kilmuckree to Limerick, and from thence thro' Munster, finishing their visit to that province, at the province meeting at Waterford: thence thro' the county of Wexford, and so into the county of Carlow, where Thomas Melhuish and he separated, (at Castledermot) Thomas's draft being to Ulster, and my brother's present concern, more to the adjacent parts of Leinster.

After

After parting with Thomas Melhuish, he continued visiting friends in these parts, till the province meeting of Wicklow, after which, and spending some days in Dublin, he went from thence to the province meeting for Ulster at Ballenderry, and returned pretty directly back to Dublin, without appointing any meeting in that province, and continued visiting meetings in different parts of Leinster province, chiefly till the ensuing quarterly meeting, which was held at Enniscorthy, and from thence proceeded directly to Waterford, to take shipping for Bristol.

This visit took him up near four months, (for he embarked for Bristol, on or about the 24th 8mo.) the greatest part of which time seems to have been employed in Leinster province, having visited most parts thereof, at least twice over.

Having as aforementioned, resigned his school at Bristol, in order to be at liberty to discharge what was pointed out to him as a duty: Now his service being finished, he was out of employment there, for the support of himself and family. The prospect of this in his giving up to this service must, I imagine, have been a pretty close trial of faith; as he could not at the time of his resignation have any apprehension of the way which afterwards opened, for
their

their employment and subsistence: but knowing he was faithful who had called him into the service, he was doubtless strengthened to go forth in faith, and a humble dependence on him, whom he served for support, inwardly and outwardly; and in the due time, a way opened for him to his satisfaction. For by my removal from Dublin (where I had resided upwards of twenty-three years) to Lisburn, which happened during his travels in this nation; the school there became vacant. Whereupon friends of Dublin made him proposals to undertake the care thereof; to which he agreed, and soon after his return to Bristol, removed with his family to settle in that city.

Where again the necessary attendance of his school, confined him pretty much to the place of his residence, and parts adjacent; for the space of two or three years; till about the summer 1777, when his family being grown up, and mostly in a way to provide for themselves; and his youngest son having gotten an agreeable place of apprenticeship, he found his way open finally to relinquish the confining and exercising occupation of his school, in order to be more at liberty in the evening of his day, to accomplish the remaining part of his day's work, against the termination thereof:

thereof: and from this time to his removal out of this life, he was much engaged to travel and labour amongst friends in the different quarters of this nation for the promotion of truth and righteousness.

And as he had not visited Ulster province in his late visit to this nation; the discharging of that debt was the principal service pointed out to him, in the following manner, as he himself expresseth it in the introduction to his account of said visit.

Seventh mo. 1st, 1777. A good friend from England lately told us, in a meeting, that our old copy books were sullied, and too full of blots; that we should get new books to keep our accounts in, and keep them fair and clean, and I wished with the Lord's assistance to do so, viz. to have my heart and life made and kept clean.

I felt a longing desire to undergo afresh the "washing of regeneration,*" in order to be favoured with "the renewing of the Holy Ghost." I thought that he who said to the blind man, "Go wash in the pool of Siloam,†" said unto me, Go to the northern parts of Ireland, to visit what is left there of the professors of truth; and therewith infused the new covenant, or solemn

* Titus. iii. 3. † John vii. 7.

solemn engagement on my part, to give up thereto. Oh poor cold North; almost totally dead as to the divine life! In visiting thy sons and daughters, I foresee great anxieties, inward conflicts, and trying baptisms; may I duly mind that part of Christ's counsel to his followers, "In your patience possess ye your souls,"* and indeed his counsel continually conveyed thro' his holy spirit; as I have the greatest need closely to attend to it in all things, and practise faithful obedience thereto.

So may I daily watch and pray, and labour, both to open a new book of accounts, respecting the Lord's holy covenant, and my walking humbly therein, and endeavour to keep it carefully without blot or blemish, both within in his sight, and without toward mankind; in a daily exercise "to keep always a conscience void of offence, towards God and towards men."† May I watch and strive against corrupt *self*, and keep a diary or daily account thereof, morning and evening, remembering "that to live after the flesh is to die, but thro' the spirit to mortify the deeds of the body is to live.†" Oh, that in me all self were slain, that Christ might live and ever reign in my soul, who visited, invited, attracted it, about the 22d year of my age;

* Luke xxi. 19. † Acts xxiv. 16. ‡ Rom. viii. 13.

age; and has, thro' his grace, preserved me thro' many revolutions, and often opened a way for me to steer along, when no way, or next to none appeared, till now I am come to the sixty-fifth year of my life.

Seventh mo. 17th. After I awoke this morning, this text sprang in my mind "Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works:*" with a strong desire that whatever it cost me, whatever labour, self-denial, or seeming hardship; I may obtain the great end, for which I have a being, the "one thing needful," which Mary made her choice, and thereby pleased her Lord, viz. that of being more thoroughly redeemed, from every corruption of nature, or neglect of duty to God; more purified in heart and life; more inflamed with a holy zeal for his honour, "laying aside every weight and burden, and the sin which doth so easily beset, and run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.†" And now
I am

* Titus ii. 14.

† Hebrews xii. 1, 2.

I am likely soon to set forward as a poor pilgrim, to the coldest and remotest parts of the North of this nation, which are rarely visited by the friends of the ministry, they meet with so much discouragement that way: but I must go and labour amongst them, according to the ability given, for the working out our salvation, with fear and trembling.

Seventh mo. 18th. To-day we had a silent, but to me and some others I hope an edifying meeting, under the divine and spiritual ministry of the great minister of life and salvation, who therein set before me two services, the one to procure some subscriptions for the relief of a poor family, which after meeting I set about and succeeded in; the other my journey to the North, with a lively and fresh encouragement thereto, under the consideration of the uncertainty of our time here, and that if my duty to God required me to be doing one thing in one place, and death should arrest me doing something else in another place, how miserable would my state be! The covenant of my youth was now brought to my remembrance with a lively and affecting impression, in the language adopted by the prophet Jeremiah, speaking in the name of the Lord, "I remember thee, the kindness of thy youth;

“ the love of thine espousals, when thou
“ wentest after me in the wilderness, in a
“ land that was not sown. Israel was ho-
“ linefs to the Lord, and the first fruits of
“ his encrease.*” When I first gave up to
the heavenly vifitation, how was my heart
melted into holy admiration of the love
of God, and of his condefcenfion to my
low eftate: pure goodnefs was then all my
defire and delight. In the intervals of
labour I loved to retire from all the world,
to him my beft friend, who was with me
in my labour, inftructing and helping me
in it, and making hard things eafy, fo
that “ I walked by faith, and not by fight,”
my mind being in heaven, often overflowing
with the effufion of his grace, and goodnefs.
Under this enlivening recollection, an ar-
dent defire was rekindled in my heart, to re-
new my covenant, to return to my firft love;
and do my firft works, in an unreferved
refignation, to do the will of God. And
my heart was influenced with a wifh, that
our young people in general, might be
induced to love religious retirement in or-
der therein to become acquainted with the
wonderful counfellor, who is more readily
met with therein, than in the crowds,
commotions, and tumults of the world,
and in their own experience prove, that
“ It is good for a man that he bear the
“ yoke

* Jer. ii. 2, 3.

“ yoke in his youth, he sitteth alone; and
 “ keepeth silence—He putteth his mouth
 “ in the dust, if so be there may be hope:”

May our conversation be in heaven, and our language and whole demeanour make it manifest that we have been with Jesus,

Eighth mo. 4th. I returned from visiting the families of Timahoe meeting, in company with Joseph Williams, wherein a divine visitation seemed to be renewedly extended to them: It is much to be desired, that they may duly embrace it, to come up in their duty, and to persevere in well-doing, to the end of their days.

Such visits among our friends, under divine influence, are of service, and worthy of being often performed, as tending to renew the bonds of friendship, in the truth; to provoke to love and good works, and as they are engaged steadily to wait upon the Lord, frequently prove seasons of renewing of strength to the visitors, as well as visited.

Two days after, viz. the 6th of 8 mo. he set forward on his visit to friends of Ulster province, taking his way by the quarterly meeting for Leinster province, held at Moate; and after the conclusion thereof proceeded to Oldcastle, Coothill and Castlethane, in each of which three meetings

* Lam. iii. 27, 28, 29.

meetings he did not only labour amongst his friends in their public assemblies, but also visited them in their several families. From Castleliane, he crossed over to Lurgan, and was on first day at the meeting there, it being their men's and women's meeting. At that meeting I met him, and it was to some an edifying season. From Lurgan, he went to Rathfriland, and visited the families belonging to that meeting. From thence he came to Lisburn, and had a meeting there, next day at Hillsborough. The three succeeding days were the quarterly meeting at Ballenderry, which he attended, and had acceptable service therein. The following week, he took the meetings of Moyallen, Lurgan, Ballihagan, and Charlemount, in succession, visited some families, and was again at the meeting near Charlemount, on first day following, which he observes, was large like a province meeting. He continued his course, from thence, to Antrim quarter, and as the visiting of this quarter, was in a particular manner impressed as a duty upon his mind, he visited the meetings thereof, thoroughly, and all or most of the families of friends thereaway. On the first day, he was at Grange, of which he writ to a friend, " We had a
 " kind of general meeting at Grange
 " yesterday.

“ yesterday, there being at it friends from
 “ Toberhead, Ballinacree, Clough, Bal-
 “ lymena and Antrim, and I think it was
 “ a time of renewed visitation of di-
 “ vine favour to some. That we may de-
 “ dicate the residue of our days to the
 “ service of the Lord and his people, is
 “ my sincere desire for us both, and many
 “ more.”

He spent about a week among friends,
 in this quarter. But (as I recollect) his
 visit both to said quarter in particular,
 and the province in general, was in some
 degree cut short, by the arrival of our
 friends Thomas Corbyn, John Townsend,
 and Joseph Roe, from London, John Storer
 from Nottingham, and James Backhouse
 from the county of Durham, who came
 over in consequence of an appointment
 of the yearly meeting of London, to visit
 the sundry meetings of discipline, in this
 nation. Which visit they entered upon
 at the men's and women's meeting, for that
 purpose, appointed at Lisburn the 10th
 day of 9 mo. this year, while my brother
 was engaged, in the neighbouring part of
 Antrim quarter. This induced him to
 come over to that meeting, and the said
 friends being very desirous, that he should
 be in Dublin, at the time of their arrival
 there, in the course of their visit, he felt

easy to accompany them to Antrim, and from thence to Lurgan; from whence they proceeded to Charlemount, to be at the men's and women's meeting there on first day, and Ballinagan on second day. My brother staying first day morning meeting, at Lurgan, had also an evening meeting at Lisburn, appointed at the fifth hour, and next day at Newtown. Fourth day following, was with the English friends, at the men's and women's meeting at Lurgan, and next day came with them to that of Lisburn, held at Ballenderry. The province meeting at Lurgan, succeeded by appointment, on sixth, seventh and first days, over which he stayed, and after that, and having a meeting at Rathfriland, in the market-house, one more at Lurgan, and another at Moyallen, he returned to Dublin.

When he arrived at Dublin, he found Thomas Dobson, (from near Carlisle, who had come over under a particular concern for that service) engaged in a visit to friends' families in that city: upon his arrival, he joined him in the service, and accompanied him to ninety families, he having visited forty-six, before my brother's return.

And in about three months after, Matthew Johnson from Cornwood, in North-
umberland,

umberland, coming to the aforesaid city, under the like concern, (after discharging himself in the same service to the meetings of Lisburn and Ballenderry) my brother accompanied him also in his visit to the families of friends there. Thus he was diligently engaged, most part of his latter days, in almost a continued series of laborious service in the church, either at home or abroad.

When we reflect upon the repeated visits of this kind, which divers other friends from distant parts, as well as those above mentioned, from the fresh and lively impressions of duty, have been engaged in to friends, in the different quarters of this nation; leaving, or submitting to be detained from every near connexion in life, to labour amongst us, in the work of the gospel, not only in public, but from house to house; and often in the clearing opening of our states, under the influence of truth, even as from man to man, it should affect every considerate mind, with humbling sensations of thankfulness, to our beneficent Creator, for his unbounded loving-kindness, and mercy to us, as a people, under the view that altho' the professors of truth, many of them (one going to his farm, and another to his merchandize) have slighted repeated calls,
and

and excused themselves, from the necessary preparation, for admittance to the marriage-supper, he hath not yet given charge to his servants, to go to the lanes and high-ways, to call in others; but is still causing us to be striven with, in close and searching labour. May the serious consideration hereof, so impress our minds as to produce holy resolution, to turn to him that smiteth us, and in reality, to seek the Lord of hosts. Remembring the day of our visitation hath it's assigned period, in the determination of his unsearchable wisdom, who hath declared "my spirit, shall not always strive with man, for that he also is flesh.*"

On the 3d day of 9 mon. 1778, he set forward on a journey, to visit his friends in the province of Munster, making his way pretty directly thro' the county of Carlow to Clonmel, where he commenced his visit to said province, being there on a first day, at their two meetings. On second day he writes, "Not suiting for any public meeting hereaway, being the time of their assizes, we were at nineteen friends' houses, and had good opportunities in several of them." So proceeding, he had meetings in course,

at

at the following places, viz. Cashel, Garryroan, Limerick: Cork on first day, the two public meetings, and a third, with divers friends in the evening at Joseph Garratt's, on second day he went to Bandon, accompanied by several friends, and back to Cork; was at their meeting on third day, and after it, at the men's meeting; on fourth day to Youghal, to a meeting appointed at five o'clock that evening, stayed their week-day meeting next day, and after it returned to Cork, to the quarterly meeting. From thence by Garryroan, and Clonmel, to Waterford, where his visit terminated. He fell in with the meetings of Forest, county of Wexford, Carlow and Rathangan, in his way from Waterford to the quarterly meeting for Leinster province, held at Edenderry, the 4th of 10th month, and from thence returned home.

He continued at and about home, for near eleven months, for just at the same time of the succeeding year, viz. the 2d of 9th month, 1779, he left home, to go to the quarterly meeting at Edenderry, and thence by Moate and Ballinmurty, he made his way into Ulster province again; being at Oldcastle on first day, the 10th of 9th month. From thence to a meeting at Coothill, which was a large crowded meeting

meeting, several of the town's people, I suppose coming in. From Coothill, he came to Castleshane, thence to Moyallen, and attended the week-day meeting at Lurgan, which, he says, was a large and good meeting. The quarterly meeting at Lisburn succeeding, he attended it, and after that, was at meetings at Rathfriland, Moyallen, Ballihagan, and near Charlemount successively. At this last meeting, he joined in the visit to the families of friends, and in company with some friends of that meeting, performed the said visit thoroughly, spending therein near two weeks, altho' closely engaged day by day. After this service, he visited the meetings of Antrim quarter, and the rest of the meetings of the province in course, finishing his service, at the province-meeting at Lurgan, the 29th and 30th of the 10th month.

The next service I find him engaged in, was a visit to the monthly meetings of Mountmelick, and Edenderry, in his letter to me dated 1st month, 1780, he writes, "In the very cold weather, which we have had, I visited all the particular meetings of Mountmelick and Edenderry monthly meetings, and tho' I could not but lament the state of many
"careless

“careless professors, yet I had good satisfaction in discharging my duty therein.

In the summer of the same year, he made another excursion, thro’ some parts of Leinster province, and as far as Waterford. And about the same season, as the two past years, viz. on or about the 22d. 8th month, 1780, he set out again, on a visit to friends, in the province of Munster. In his first day’s journey his guide dropped his saddle-bags, whereby being deprived of necessary change of linen, &c. for the journey before him, I was told it put him to a stand whether to proceed or return home; and also upon seriously considering the grounds he set out on, and the validity of his commission; and upon consulting the oracle in his own breast, it was intimated to him, that he must go forward, *if his life went for it.* And to the grounds, or motive of his journey, the first meeting he had, was at Mountmelick, from whence he writ “We had
 “a good meeting here to day, which
 “seemed as a fresh seal to my commission, and makes me strongly desire I
 “may be preserved, to attend singly to
 “my duty, and faithfully discharge it.”
 From Mountmelick, he went by Roscrea, Birr, and Kilconinmore, to Limerick to the province meeting for Munster, which,
 by

by the account he gave, was said to have been the largest that was remembered in that place, many friends from Leinster attending it;—And further, “The kind
 “father and author of all our mercies,
 “favours my mind with the sweet sense
 “of his divine love, and a desire to fol-
 “low and serve him, who is a rich re-
 “warder of all his faithful servants.” Here being requested by friends, to forward the family visit, he consented, therein following the pointings of duty. On the fourth day, after the province meeting, in conjunction with divers friends of that province, he entered upon this exercising service; his succeeding labours in this and the following service, may be best understood from extracts, from his own letters, written to his wife, during his being engaged therein.

Limerick, 1st 9th month, 1780.

“On fourth day, we began the family
 “visit here, and that day, we had six
 “solemn opportunities; visiting so many
 “families, and yesterday we followed the
 “business closely; having eight solemn
 “meetings, some of which held long, so
 “that it was near ten at night, when the
 “last of them broke up. We hope that
 “two

“ two days more, will be sufficient to
 “ finish the family visit here, so after first
 “ day, expect to be thoroughly clear of
 “ this part of Munster, and on second day
 “ to proceed with the friends, who stay
 “ with me here, to Cork. To look at the
 “ labour, in a service of this kind, thro’
 “ such a very large increasing extensive
 “ meeting, as that of Cork, would appear
 “ very weighty, and almost terrifying, were
 “ it not for the earnest, which the great
 “ and good master hath already given us:
 “ who hath led us along, in the sweet en-
 “ joyment of his own pure love, and there-
 “ in hath united our spirits, and hath
 “ opened a door of utterance, to the
 “ reaching the witness, and tendering the
 “ hearts of many.”

Cork, 13th 9th month.

“ It is now, somewhat hard for me to
 “ get a little time to write, we are so close-
 “ ly employed from early in the morning
 “ till late in the evening. We were on
 “ the service yesterday, and to day, at a
 “ little past seven in the morning. We
 “ had nine family meetings on second
 “ day; yesterday, one before meeting,
 “ five after, and to day hath been a day

F f

“ of

“ of almost incessant labour, having had
 “ nine family meetings, and some of
 “ them pretty long, and some also much
 “ favoured, with the sweet flow of the
 “ heavenly father’s love, to the tendering
 “ the hearts of divers. Under this di-
 “ vine favour, I have had a strong desire,
 “ on the behalf of our children, that the
 “ great author of pure goodness, would
 “ incline their hearts more and more to
 “ their principal interest, and clothe their
 “ minds with the heavenly sense of his
 “ love, and with the humility becoming
 “ depending creatures, and enamour them
 “ with the beauty of truth, which will
 “ never wax old; that thro’ its power,
 “ they might freely sacrifice to him, what
 “ he calls for; and not look after the
 “ temptations and vanities of the world;
 “ but have the eye single to things infi-
 “ nitely more important, that therein
 “ they may be blessed of the Lord, with
 “ his favour, which is better than all
 “ things else.”

16th, 9th month, 1780.

“ This hath been a day of favour, to
 “ me and my friends, employed on the
 “ family visit: a tender visitation from
 “ the father of mercies, hath been ex-
 “ tended

"tended to divers families; particularly
 "one young man, and his wife, who
 "was not educated in our society, but
 "this day was reduced to tenderness,
 "both she and her husband. I wish they
 "may retain it, and come in at the right
 "door to be useful and exemplary. We
 "have followed the work, with great
 "diligence from early in the morning till
 "late in the evening, having in the course
 "of this week visited above fifty families;
 "and two hundred and twenty persons."

In his next letter, and the last he
 wrote, he gives an account of a current
 disorder, viz. the dysentery, with which
 many had been seized, and that it had
 followed him very closely for several days.
 It seems that, partly from reserve, but
 chiefly, from a desire to accomplish the
 remaining part of the service before him,
 so as to get through it in time, to return
 home, against the ensuing half-year's
 meeting; he suffered this disorder to gain
 strength before he let it be known;
 to a degree of obstinacy, beyond the power
 of medicine to remove: for although
 no care of attendance, or suitable applications,
 under the direction of skilful physicians
 were wanting, yet these proving ineffectual,
 he departed out of this transitory
 state of existence, in much tranquillity of
 mind,

mind, at the house of his kind friend, Joseph Garratt, in Cork, on the 6th day of the 10th month 1780, and was buried in friend's burying ground, in the suburbs of that city, the 9th of the same month, his funeral being largely attended by friends and many others, as I am informed, by some friends from thence, one of whom writes, "We had a solemn opportunity, the wing of ancient goodness being over the assembly, in the performance of the last office, due to the worthy deceased."

Thus it pleased the divine Being, in whose hands our lives are, to release him from further labour, in the church militant, and remove him from works to rewards, leaving among his surviving friends a good favour; his removal being generally regretted, and his memory greatly and extensively respected, by most or all that knew him; being a man of meekness, humility and universal benevolence; kindly disposed, and affectionate to his friends, and mankind in general, he in return, possessed their affectionate regard and esteem in a general way.

In his spirit, he was preserved bright and living, thro' his conclusive labour, and to the last period of his life, by the accounts I received, from some of those
who

who were sharers, and witnesses thereof.
 My respected friend Samuel Neale, in
 sympathy with our sorrow, for the loss of
 a near and justly beloved relation, obliged
 me with an affecting epistle of condolence,
 in which he expresseth, " It is needless to
 " say, he is a great loss, in a society ca-
 " pacity he was fervent and devoted;
 " his lamp was replenished with oil, and
 " it shined as bright as ever in my judg-
 " ment, he finished his course as a faith-
 " ful soldier; he finished it, making war
 " in righteousness. I was with him at
 " Limerick, at our province meeting, and
 " accompanied him, to the families
 " there, pretty generally; he was like an
 " overflowing spring, and freely diffused
 " what he was made partaker of, amongst
 " his friends and brethren, and all that
 " came in his way. After which he came
 " to our city, and the same strength,
 " zeal, and authority attended him, here
 " in the public meeting, and more select
 " opportunities I was at with him. He
 " was at the labour, early and late, until
 " forced to submit to the encreasing infir-
 " mity of body, I think he had finished all
 " to five families, when the great orderer
 " of all things, gave him a release from
 " further militant labour in his church.
 " He

“ He was calm and composed in his mind,
“ said, *he was resigned to the divine will*
“ *and was prepared for the event, relying*
“ *on the mercy of God.* He was certainly
“ much favoured, by a divine qualifica-
“ tion, and as the evening approached,
“ his sun went down bright, which is the
“ crown of all.”

And altho' he had his close trials, and discouraging prospects, in various seasons of his life, as we may gather from the preceding pages, yet being through all enabled to stay his mind on the Lord, he was preserved in peaceful resignation, and safely brought through them all; and was favoured to enjoy the evening of his day, as to secular engagements, in serenity, and calm repose, in a state of liberty to devote himself more fully, to the service of truth, and to fulfil his ministry to the edification of the churches in this nation: He lived to see his children well settled in marriage, to his full satisfaction, or in a way to support themselves reputably, if favoured with the divine blessing upon their labours, and preserved in the fear of the Lord, which he desired for them, more than outward riches. Incited through the gracious visitation of divine goodness to him in his youth, in the first place, to seek the kingdom of God, and his righteousness,

ness, he found the promise verified, that a sufficiency of other things were added. And having been spared to his family, till his immediate assistance became less necessary for their support; and to the church, till his day's work was in a good degree well accomplished; he came to his grave, in nigh a full age, as a shock of corn, cometh in his season,* experiencing the work of righteousness to be peace, and the effect of righteousness, quietness and assurance for ever.† From hence those who may be tried with the like probations, as this is a world of vicissitude, may receive encouragement in the cloudy season, in faith and patience, to cast their care on that divine Being, who careth for his own, and will bring them safely thro' all difficulties, and discouragements, provided their hearts are sincere toward him, and all things will work together for good, to those that love God.

Now the end of these publications, is not to extol the man, so much as to recommend righteousness to mankind, by pointing out the beneficial and happy effects thereof, in real life: and as the desire of happiness, planted deep in our nature, is an universal affection of the human

* Job. v. 26.

† Isa. xxxii. 17.

human mind, (although too often sought in things that cannot give it, or at best, but the shadowy and deceptive appearance thereof,) to incite them in imitation of the just, to seek it where only it is to be found, in pure religion and virtue, walking in all the commandments of the Lord blameless. If we have regarded the deceased with affectionate esteem, and honoured them for their works' sake, let our regard for their memory, prompt us to the imitation of their good examples. If we regret their loss, and the vacancy of their places, let us consider that a measure of the same divine spirit, which wrought powerfully in them for their redemption, and enlivened them to every good word and work, is also given to us individually, for the effecting of the same happy experience in us, whereby through faithful obedience on our parts, we may receive qualification to fill up some of the vacant seats; be serviceable in our respective allotments; exemplary in our lives, and blessed in our end.

F I N I S

of "dearly always" and "good people"

son of the hope that is in you, with
"inches and feet"

A N

E P I S T L E

T O

F R I E N D S,

IN ALL PARTS OF

I R E L A N D.

DEARLY BELOVED FRIENDS.

UNDER a concern for the welfare
of our religious society, yet left in
Ireland, I think it my duty, "to stir up
"the pure mind by way of remembrance."

I. In the first place, I desire that none
under our name, may be raw and igno-
rant, at a loss, if asked what we profess,
or what is our fundamental principle;
but having the heart-felt experience there-
of,

of, "be ready always," (as a good apostle advises) "to give an answer," or a "reason of the hope that is in you, with meekness and fear.*"

We profess to be a people called out of the corrupt spirit, and customs of the world, out of all evil words and works, to follow Christ, in a close inward adherence to the secret discoveries, which he gives us of our duty; that as his faithful servants, we may enjoy his favour, both while here, and eternally hereafter.

And our fundamental principle is this, that as God has created us to be for ever happy, he hath bestowed his light, grace, or holy spirit, to fit and prepare us for it. Hereby he teacheth us what to deny, and how to live, to attain this great and glorious end.

If we adhere to this divine gift, we shall love him above all things, and other gifts and blessings, as we ought to do. Parents will love their children in the Lord. Children will be an honour to their parents, by a well-guarded, and dutiful conduct. The young, and the aged, will be joined as brethren, in one good concern.

Thus would a holy harmony, be seen and felt, as formerly: And we, in that peace

peace, order and union, reverencing the Lord our God, should enjoy the sweet influences of his presence, and the joy of his salvation.

Why are we members of a separate society, but to be more closely connected with the divine source of all purity and goodness, walking in the light of the Lord, that it might shine in our lives, as way-marks to neighbours and sober enquirers, that they, being won by our good conversation, may have cause to bless God on our behalf? Thus were many convinced of our principles, and drawn into our society, even at the hazard or loss of all that was dear to them in the world.

II. I think it necessary, to enter upon some points more particularly, and to add such exhortations thereupon, as my present concern may engage me to impart.

“ Submit yourselves to every ordinance of man for the Lord’s sake:” actively, when not contrary to the law of God; passively, when it is opposite thereto. This is conformable to the example of Christ and his apostles, as well as of good men, in former ages, and of all the worthy martyrs in later days.

The

The Jews complained of Christ, for transgressing or breaking their laws: at last when Pontius Pilate said, repeatedly, "I find no fault in him," they answered, "We have a law, and by our law he ought to die.*"

From our fundamental principle, beforementioned, proceeded our well-known principles, or testimony for Christ our Lord, in its fundry branches, which it is our incumbent duty to bear, and to shew forth to the world; as in the following instances.

III. Our blessed Lord commands us, "not to swear at all." It is our duty firmly to obey his command, whenever we are tried herein, and rather to suffer patiently what human laws may inflict, than to take an oath, on any account whatsoever. Thus Daniel and the three worthy Hebrews, chose rather to sacrifice their bodies to the lion's den, and to the fiery furnace, than to comply with the law of man, when it demanded a revolt from their duty, to their supreme Sovereign.

IV. The law of man sometimes requires *wars and fightings*, and actively to contribute thereto: but Christ commands us to love our enemies, and do to all

* John xix. 4, 6, 7.

all men nothing but what is good. As his professed subjects, we cannot therefore, actively contribute to military affairs. Our Lord said to Pilate, "If my kingdom were of this world, then would my servants fight.*" Again, whatever injuries or ill usage we receive, we must follow his pattern, not rendering reviling for reviling, leaving vengeance to the Lord to whom it belongs. None amongst us, must either fight, or do any violent action, tending to provoke thereto. We must trust in the Lord, and then he will discover the best means of helping and healing the evil in others, or animate us innocently to bear our testimony against it, where hearts are too hard to admit any offered help. In this case our Lord assures us, that great is our reward in heaven: for such usage the righteous who were before us, have met with.

V. Our dear Lord commands his own ministers freely to give, as from him they freely receive; and he changeth not: a hireling man-made ministry therefore, is none of his; nor can we join in supporting it, as such. Tho' the law of man hath established it, we ought to do as the apostles did, "And to obey God rather
G g " than

* John xviii. 36.

“than man.*” The gospel of Christ is free, not subject to worldly traffic. It can neither be bought nor sold. It is the power of God to salvation. It brings the soul, which receives and submits to it, into immortal union with the father of lights, by leavening it into his divine nature. That which selfish priests purchase and demand money for, is therefore not the gospel; and their pretending it to be so, is an artful imposition.

This with many other things of like kind, our ancestors discovered in the true light, and therefore (like holy Daniel and his brethren) passively submitted to the laws, which required the support of this imposition, and to the rigorous execution of those laws. By their courage and constancy herein, they made the way smooth and easy to us, our sufferings being light, in comparison of theirs. It was nothing but the love of God, that animated them cheerfully to suffer great spoiling of goods, with long and hard imprisonments: separated from all that was near and dear to them in the world. It was in the support of their testimony to the universality of God's love to mankind, who invites them that are athirst, and them

* Acts v. 29.

them that have no money, to come and buy wine and milk, without money and without price.

May their descendants and successors, from generation to generation, come up after them, in the same noble cause. So would they minister joy, to such as have no other interest in view, but the spiritual health and vigor of the body, and of every member therein. Some indeed of late years, have degenerated from that fidelity to God, which those worthies ever firmly manifested. These throw down what their forefathers laboured to build up, and dissolve that spiritual bond, which should unite us in faith and love. I earnestly desire they would draw near in spirit to Christ, and to his militant church, to be a help to faithful friends. When any of you are tried with future demands on such accounts, I cannot but wish for you, as I look back to the worthies gone, that like them ye may stand fast, in the freedom of the gospel, without flinching, or any way evading our testimony for it. I fully believe that your fidelity, in such trials, would be the means of giving you new life and strength, for the zealous and upright discharge of other christian duties, and of making you both useful
and

and honourable members, not only of civil, but also of religious society.

As to that formal worship, which is begun and carried on in the will of man, our faithful predecessors could have no unity with it, nor actively contribute to the support of the places or materials appropriated to such worship.

VI. On the other hand, they most conscientiously paid an active obedience to the laws, which enjoin the payment of customs, duties, and excise, to the King and government; and were zealous, both by example and precept, to induce all to be careful and punctual therein, and not on any account to deal in goods suspected to be clandestinely imported, nor even to buy any of them, for their own private consumption. So should we still keep ourselves, entirely clear from this, and every other sort of unrighteous gains or savings.

VII. The law of the land, sets apart one day in seven, for religious retirement, and the worship of God. This our forefathers approved of, and religiously observed; tho' at the same time, they testified that the Jewish sabbath is ended, by the coming of Christ; and that, there is no inherent holiness, in any one day more than another. I have long had an earnest

nest desire, that all our friends would duly observe, and apply that day, to its proper purpose, to begin each week aright, and so to hold on to the end of it; to avoid as much as possible, travelling about worldly affairs on that day, and be constant, while in health, in attending meetings for worship. Deny yourselves the liberty of walking abroad, at such time, or in such manner, as will not be of good example to the idle multitudes, who give the loose rein to licentious inclinations, on that day: but rather choose to have your families collected, for reading the holy scriptures, or what may make good impressions on their minds, that when it shall be said, "Give an account of thy stewardship, for thou mayest be no longer steward," we then may be ready to give our accounts with joy, and receive the answer of "Well done, good and faithful servant. Enter thou into the joy of thy Lord."

VIII. For want of this care, what harms abound! I am loth to mention them, but hope ye will bear with me when ye duly consider that, nothing but well-wishing love, induces me to lay them before you, in order that all might join in contributing a timely remedy thereto, with

with the means of doing it, which the Lord furnishes us with.

It is apparent, that from hence the love of God in many waxeth cold. How they make light of religious duties! What a slender attendance of week-day meetings for the worship of God, as well as of those which are held for an united care of the good of the body! So that it may now be said of many, as in sorrowful days formerly, "The ways of Zion mourn, because none come to her solemn feasts.*" Again, what restlessness in meetings, what outward indications of spiritual indolence, of absent and wandering minds, of neglect of the awful duty of worship, due from us to our great creator, what gazing about, or falling asleep! Oh it is grievous, and tends to give strangers a dishonourable idea concerning us, while we profess the pure spiritual worship of God, according to his own institution; and while our dear Saviour hath assured us, that where two or three are gathered together in his name, he is in the midst of them. Again, from hence what violations of our christian testimony in its sundry branches, what weakness and inconsistency in conduct with that divine principle,

* Lam. i. 4.

principle, which we profess! How do many trample upon the precious labours, and sufferings of men, whose memories are and ever will be blessed, as they were valiant for the truth, revealed to them by Christ their dearest Lord! And shall we not be brought to account for these things? And will not our account be heavier, in the reckoning day, than that of others, who have not been favoured in so high a degree, nor so much striven with, by the spirit of the Lord, who declared to the old world, before its final ruin, “My spirit shall not always strive with man.”

IX. Again, how many in these perilous days run back, and draw others with them, into the vanities of the times, into a conformity with the world, both in dress and address, into the company of such as indulge the same dispositions, till the plain honest manners, of sincere and affectionate friends, are falling into disuse, being such as some are ashamed of. Thus were many ashamed of Christ, and offended in him, for his plain and humble appearance, when in the body: but he declared that, he also would be ashamed of them, or would deny them, before his father and his holy angels.

From these pernicious liberties, have proceeded mixt marriages, running out to
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the priests, confusion in families, affliction and anguish of parents, in the bad returns made to them by disobedient children, painful wounds to our christian society. Many, by these traps and snares of the common enemy, have been carried away into the wide world; and quite lost as to the dedication of their hearts and lives, to the love and fear of God: and but few have stood in the gap, to prevent their thus running out: Few have joined in repairing the breaches, made by backsliders, in that wall of defence, which the Lord by his power and spirit, had erected about us.

In this general decline of the society, there seems to be great cause to fear the yet farther spreading of these harms, unless the Lord in mercy, turn the hearts of many, timely to himself, which we ardently pray for, knowing that, except the Lord build the house, men labour but in vain: yet we must do our duty; otherwise we shall not be clear in his sight: and he ordereth (now as he did formerly) line upon line, and precept upon precept, in order that all may be timely warned, whether they will hear or forbear!

I believe there are none joined in profession with us, who deviate from our principle of self-denial, and plainness in habit
and

and speech, who have not been secretly shewed that it is wrong, that it is a compliance with the spirit of the world, a refusal of the cross of Christ, a denial of him before men: but they listen to that voice, which beguiled Eve, which tells them that there is no harm in such deviations, or that they are small matters; tho' it is manifest, that such small matters have opened the door gradually wider and wider, to the gross declension which has overspread. Tho' many are deceived and darkened by the enemy, to deem them small matters, yet they have great consequences, as they tend to debar us of future happiness, and to center us in justly deserved punishments, for disobeying and disregarding Christ, who leads into humility and plainness, and preferring that enemy who seduces into pride, and worldly conformity.

I often look with pity, on the victims to the vanities of the world, who sell their birthright for a mess of pottage; often desiring that they may quit the pursuit of shadows, wisely to seek, and happily possess the most inestimable, and enduring substance. Hereby they would give solid joy to their well-wishing friends, and gain an ample share thereof in themselves; a joy not like the pleasures of sin,
which

which are but for a season, and are followed with a certain and severe sting; a joy, which will go beyond the grave, to receive an infinite increase, and an endless duration.

X. In regard to such as have not yet much departed from that plainness, (at least in dress) in which they were educated, some probably may not be under any strong temptation, to run into the foolish fashions of a corrupt age. Yet the enemy seeks to catch them in some other snares: and perhaps some of these may be as ignorant, and as void of experience of the divine principle we profess, as some of the more fashionable. Outward plainness, without inward humility, mercy, justice and charity, is of very little worth. Except we follow after these virtues, obvious faults in temper and conduct, will appear, to discover our emptiness, and to serve some for an argument against plainness, or for a subject of ridicule; and do more harm to the cause of truth, than greater errors, in the conduct of open and profest libertines.

How grievously disappointing, are they who carry a right appearance, yet when tried are found to be insipid, and dead, as to the life of righteousness! Wherefore let none value themselves on a plain outside,

fide, as if that of itself were sufficient. It is as far from it, as the state of those formerly complained of; who drew nigh to the Lord with their mouths, and with their lips honoured him, but their hearts were far from him.

Be not deceived: God is not mocked by fair appearances, or empty pretences: But such as every man sows, he must reap. If under the best appearance, or strictest form, we sow to the flesh, we shall only reap corruption, and the miserable fruits of hypocrisy, professing one thing and practising another; when they who have sowed to the spirit, shall reap the happy fruits of their fidelity to God.

If we look over our society in this nation, and take a view, both of them who are plain in dress, and who are otherwise, how many of both sorts, have their minds fast rooted in this present world, devoting all their talents to it, rejecting the counsel of Christ, who directs us "to seek first the kingdom of God," or to live and act, under his government! Hence in some places, what poor lifeless meetings! How little of the sacred fire of divine love burning! How little of the light of the glory of God shining! No living minister left amongst them, and scarce one living member of the body of Christ, to
feel

feel for the others, and take some tender care of them for their good; their lamps gone out, and scarcely any oil retained in a single vessel; a week-day meeting hardly kept-up, and the one meeting on the first day badly attended. Thus have some meetings died away, and are lost; and others appear to be in a languid, sickly condition, seeming scarce likely to live long, except they timely apply to the great and good physician, who is both able and willing to restore life, health, soundness and vigor, to raise up and qualify "Judges, as at the first, and counsellors as at the beginning." But formerly, when in the body, in some places, he did none of his mighty works, by reason of their unbelief: so now, when his ministers visit such places, they find the gospel has not a free course; they can at best but feebly labour in such hard spots. The word preached, doth not profit, by reason of not meeting with faith in them that hear.

Great is the mystery of iniquity, in which the subtle serpent works in many, to their hurt or ruin, unawares to them, for want of their paying due regard and attention, to that grace of God, which would discover the hidden snare, and preserve from it. Hence a wrong spirit
usurps

usurps the government due to God, and gradually hardens the heart, till the salvation of the immortal soul, becomes a matter of very little concern, the first and great commandment of loving God with the whole heart, being much violated: such are in a most dangerous state, except they turn in haste "to flee from the wrath, that is to come." I often earnestly desire, that ye who are of this kind, would do it, lest ye be left to your own courses, in that broad way, which leads to destruction, and "the things which belong to your peace, be hid from your eyes."

XI. "The Lord hath shewed unto thee O man, what is good." But many have suffered the good impressions they have been favoured with, to be like the morning dew, which soon passeth away. They rush into irreligious company, and self-indulging liberties, which, like the fowls of the air, carry off all the good seed of the kingdom, which infinite goodness had sowed in their minds.

What need have we then, to prize and pursue Christ's counsel, "to watch and pray," not to enter into these temptations, to abstain from all appearance of evil, to avoid such company as deadly poison, as there can be no fellowship betwixt light and darkness, or betwixt Christ

and Belial; and as we naturally become like those, whom we love and with whom we associate?

Never go to places of public diversion, such as Play-houses, Horse-races, Cock-fightings, or to Ale-houses, those haunts of the licentious, who fear not God. Be watchful and clear from intemperance. Live as men accountable to God, your hearts, and your conversation in heaven, and your moderation appearing in all things.

All would be glad to escape everlasting misery, the habitation of rebels to the laws and government of our great Creator. All would be glad to be admitted into everlasting happiness, the portion of such as obey those laws and that government. Why then, will any amongst us, be the enemy's instruments, in promoting apostacy, from the very life of true religion, and godliness? Oh rather choole to escape misery, and ensure happiness. Break off all connections, which are obstacles to it. It is Christ's command, "If thy right hand offend, cut it off." Lay aside every weight, and the sin which most easily belets. Be obedient to him, and thou wilt be happy, separated from the miserable regions of obstinate and obdurate sinners.

XII. Let us call to mind, and not hastily forget it, that Christ has given himself for us, "to redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works." Yet notwithstanding all this, it is evident that too many among us are induced, and induce one another, to slight the kindest offers of their best friend. They give ear to the voice of the stranger, and swayed by his persuasions, put off their embracing a Saviour's offer. Far from being zealous of doing all that is well pleasing to God, they counteract that profession, to which he by his holy spirit, hath called us. To propose to obey the Almighty at some future day, and in that presumptuous hope, to stifle divine conviction, is a most fatal artifice of the grand adversary, whereby he insensibly darkens the mind, and hardens the heart, to render us his vassals, and to secure us to himself as such. — As delays herein are infinitely dangerous, as we cannot repent when we will, for repentance is God's gift, begin then, while it is the day of God's visitation; for when the night overtakes, none can work out their soul's salvation.

XIII. Wherefore cleave close in heart, to the divine gift, the mystery hid from ages, but now revealed, even Christ in
you

you the hope of glory, that your souls may be enamoured with that beauty, which will never fade. Lay hold of all the helps and means by him provided. Be kind to all, but familiar with few, and those few, such as fear the Lord. This fear preserved Joseph, in the time of trial; but for want of it Absalom overlet all his personal advantages. Seek to be closely linked with good friends: for "two are better than one," "and a threefold cord is not easily broken." Great are the benefits and solid satisfactions, found in truly religious society. Formerly when the proud were counted happy, they who feared the Lord, spake often one to another, and the Lord declared his approbation of the pious ardour, with which they mutually animated each other. As on one hand, "the friendship of the world, is enmity with God:*" So on the other, Israel the Lord's people, were to dwell alone, and not to be numbered with the nations; their safety and true peace depending hereupon, they were enjoined not to contract any alliance or intimacy with them, to prevent the decay of that fervent love to the Lord their God, which he inspired them with,

with, while they abode in his covenant, and duly observed his laws, his statutes and ordinances; and to prevent their children from contracting the manners of those nations, and running into their fashions and customs. While they kept together in an united care, and veneration of the Lord, they prospered both outwardly and inwardly; nothing could harm them, no effort of the common enemy, could prevail against them. May we thus keep together, strengthening one another in the love of God, and faithfulness to him, and then we may be sure that our case will be the very same.

XIV. There are many we believe, orderly and reputable in their lives, who need to be more baptized into the ardent love of God, and dedication of heart to his cause, that they may not be like slothful servants, at ease in Zion, and indulging themselves, instead of serving the Lord. The harvest is great, and needs more labourers, to fill up the vacant places of many removed from works to rewards. What want of ministers, elders, of such whom the Holy Ghost hath made overseers, taking heed to themselves, and to the flock, of helpers of one another in animating visits, both to families and individuals,

individuals, in the lively flow of that love which the Lord giveth to them, who devote their hearts to his service!

A few yet are mercifully preserved, who for Zion's sake cannot be at ease, but thro' all discouragements hold on their way, knowing they serve a good master, and resolving thro' his grace, never to desert his service, but to keep their places under his direction, and to hold fast the blessed truth, in the love of it, to the end of their lives. May he grant an increase of their number and strength! I desire above all things for myself, that to the end of my days, I may be one of their number. O my soul, come thou into their secret adoration of God; with their assembly herein, mayest thou ever be united! For indeed the Lord is good to them, that seek and diligently serve him, nourishing that life, which is hid with Christ, a life which will never die; well rewarding them, for all their labours, and for the sacrifices which they offer to him on the altar of obedience, giving them an hundredfold.

XV. When our Lord told his disciples, that one of them should betray him, the rest heard it with concern, and enquired, *Is it I?* Many have contributed to the great declension, and each of us should enquire,

enquire, *Is it I?* Many have need to be created anew in Christ Jesus, unto good works; but they must first put off the old man, with his deeds, in deep humiliation before the Lord; which to them, who patiently abide under his righteous judgments for sin, draws down the gift of repentance unto salvation, never to be repented of; and that new birth without which we can have no place in his kingdom. We must give up all our idols; else we are undone. Our own wills must be subjected to the will of God. All our own wisdom must be laid at his feet. We must deny ourselves, take up our cross daily, and follow him. There are no other terms on which life everlasting is to be had. Our Lord informs us, that they who expect to gain it, by climbing up any other way, will be treated as thieves and robbers. Oh then, my dear friends, in every part of Ireland, I earnestly desire that ye may buy the truth, whatever it cost you, and sell it not. Look upon all things beside, but as dross or dung, in comparison of it. Let us hold fast the one thing needful, whatever else leave us or be taken from us. So shall we have lived not in vain, obtaining the great end for which we had a being given us.

XVI. O ye parents, who have many children, and not much of the world for them, don't be over anxious on that account, or make it an excuse, for non-attendance of religious duties. Consider that it may be wisely so ordered, as the means of their preservation; and if they follow Christ, it may prove of great advantage to them, beyond what ye and they are aware of. A little satisfies a humble mind, as we brought nothing into the world, and can carry nothing out. They who obtain the favour of God, will neither want any thing needful, nor cover any thing superfluous, but having food and raiment, therewith be content. Wherefore be anxious for them, only on this account, that they may lay hold on eternal life, and keep their hold of that; then they will be truly happy, but not without it, if they had ever so much in the world. They are indeed justly to be esteemed, who having more, are thereby the more humbled, and more abounding in useful services and good works.

And O ye young people, often consider, that ye are born into the world, to be happy for ever, on the terms laid down by Christ, as abovementioned. With all your gettings, get the favour of the most high, who invites you to it: before honour,

nour, even true honour with God, is humility; but pride goes before destruction. Ye need not envy any one, however great in the world, if ye have the Lord on your side. United with your dear parents, in walking humbly with him, ye will have the enlarged view of your happy portion. Your fervent gratitude, obedience, vigilance and firmness, will be crowned with the endearing pledges and encouraging foretastes, of endless bliss. So will ye be well satisfied with your lots in every condition, and find that godliness coupled with divine contentment is the greatest, and infinitely the most valuable gain, being fitted by your blessed Redeemer for life, death, judgment, and for that eternal joy, which is unspeakable and full of glory.

So will ye be alive to God, and of that number whom he pronounces blessed, who hunger and thirst after righteousness. So will ye carefully watch against every thing that is wrong, both in yourselves and others, and endeavour to stop it in its first beginning: ye will love that which is good, and employ all your talents, with divine help, to promote it both by example and brotherly counsel.

Then would meetings both for worship and discipline be well attended; for coming to them under the preparation of heart.

heart which is of the Lord, we should by him be overshadowed with his power and love; the wing of the sun of righteousness, would be overspread, which illuminates the spiritual mind to discern its duties, and animates to discharge them, therein to share the good things which God has in store for them that love him. We should hereby be edified and built up together in the most holy faith, and concerned to live in reverent love and subjection to him out of meetings, faithfully maintaining our testimony for Christ, our holy head in all its branches.

So should we be again, as formerly, a people of one heart and mind, baptized by one spirit into one body: All the darkness of ignorance and inexperience, all the coldness of the worldly or carnal mind would be removed; and Zion's light would yet again go forth with brightness, and the salvation of God be felt amongst us, as a lamp that burneth.

With strong desires on the behalf of all, who, in this nation, join in the profession of the blessed truth, that they may thus experience the possession of it, and be partakers of its saving efficacy and lasting peace, I remain your affectionate and well-wishing friend.

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JAMES GOUGH.

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F I N I S.

*Donal**Brown*